

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXII.

Jackson, Miss., April 10, 1941

NEW SERIES  
VOLUME XLII. No. 15

## Who's Who and What's What

Special Mission offering of Inverness Church March 20 was \$81.16.

Pastor Geo. W. Truett is preaching each evening at 7:45 in a two weeks revival in his own church, First Church, Dallas, March 30-April 13.

Dr. Lemuel Hall for seven years pastor of First Church, Granite City, Ill., has been called to the pastorate of Old North Church, Oklahoma City.

An anonymous reader sends a sharp criticism of the Baptist Record's recent reference to "Holy Rollers." Of course we do not publish anonymous communications.

Dr. Geo. H. Crutcher of Tampa, Fla., was recently in a Bible conference at Dunedin. Beginning April 13 he will be in a revival meeting in Eastman, Georgia.

Kansas City is inviting the Southern Baptist Convention for 1942. San Antonio has also sent an invitation. Why not split the difference and meet in Memphis?

Pastor G. C. Hodge of First Church, Biloxi, reports the largest Sunday school attendance in March they have ever had. He will be in Jackson for a youth revival in April.

Rev. Frank DiMaggio who has been 21 years working among Italians in Independence, La., goes April 1st to work among those in Southern Illinois, with headquarters in Du Quoin.

Some one remarked that if everybody who went to prayer meeting should get \$25.00 we would have a crowded house. Probably there are plenty of cheap guys who would go for a package of cigarettes.

Brother T. F. Stroud, student in Mississippi College, is now pastor of three churches in Rankin County, Leesburg, Branch and Concord. He begins a spring revival at Leesburg soon, in which the pastor preaches.

Dr. E. F. Wright, formerly of West Point, now pastor at New Liberty, Ky., writes that brother James McCrary of West Point and Louisville, Ky., was ordained to the ministry in New Liberty Church, March 30. He was examined by a presbytery of four and was unanimously recommended for ordination.

The Gallilee Church at Gloster has called Rev. C. L. Bullard of Gretna Church, across the River from New Orleans, and he has accepted the pastorate here to begin at an early date. We are glad to welcome him to Mississippi and to this excellent church at Gloster. May the blessings of God rest upon their labors together.

A tent revival of greatest interest was closed Sunday night in East Jackson. Every service was well attended. A church was organized and the tent is being moved so that work can be started on the building. Rev. B. H. Benson of Taylorsville preached and the singing was led by Chastin Flint.—Reporter.

Pastor Carey Cox resigned at Terry last Sunday to accept a call to the church at Prattville, Ala. We will all be sorry to lose him from Mississippi. He was graduated from Mississippi College a few years ago and then attended the Louisville Seminary. He has done excellent work at Terry, the church going from half to full time, and adopting a progressive program. The Alabama brethren will find him true and helpful.

Pastor A. E. Pardue announces that Dr. L. G. Gates of Laurel will deliver four lectures on Stewardship in the Magnolia Church May 5-8. Surrounding churches are invited to bring groups to these services.

The report of Wednesday afternoon's session of the W. M. U. Convention was written by Rev. W. E. Lee who is always helpful. The rest of the report was made by the editor.

Dr. Head having declined to accept the office of Mission Secretary for Texas Baptists, their General Board elected Dr. W. W. Melton of Waco, who is well qualified to serve in this capacity.

Unification may not be all that it was represented to be by those who advocated it. Bishop Arthur J. Moore of the United Methodist Church in the United States says that in the first year following unification, the Methodists have given about half a million dollars less than the three churches gave the year before.

Pastor J. W. Middleton on last Sunday closed his ministry at Clinton and left this week for San Angelo, Texas, where he begins his pastorate of First Church. He closed the evening service with baptism, and at the morning hour the church observed the Lord's Supper. Our people in Mississippi pray for thefulness of the Father's blessing on him and his wife.

Great Sunday school rally at First Church, Hattiesburg. Six hundred two people representing thirty-two churches, ten associations from Pascagoula to Jackson attentively and enthusiastically heard Miss Lee's challenge to follow Christ. Pascagoula came one hundred four miles and West Laurel brought one hundred two. Association-wide training school all next week in First Church.—John A. Farmer.

The editor had the privilege of attending the State W. M. U. Convention last week in McComb. A detailed report is given elsewhere. But we wish to say here that we envy the women the fine attendance they had, the way the Convention was handled by the local committees and the program committee; and the fine spirit in which all went through. The addresses and reports were excellent both in information and inspiration. There seemed no differences of opinion, no cluttering up of the program with excess business. The missionary refrain ran through speeches, songs and supplications. And the results are seen in growing contributions to the mission work as they observe the week of prayer for foreign, home and state missions.

The Baptist Record recently had something to say in favor of debts. The editor has no disposition or need to retract anything which has been said. But there is need probably to speak a word of caution about the business of making debts. Individuals and institutions should never allow themselves to make debts which they are not sure of being able to meet promptly. Anybody who willingly makes a debt and does not make every humanly possible effort to meet it promptly is dishonest and can not be trusted. It is a ruinous policy for anybody to make debts which are not promptly paid. Every man ought to exercise the greatest caution in this matter, and always keep on the safe side. This writer makes no accounts with anybody, and makes a business of paying the cash on the barrel head. We know of course that not all business can be run that way. But slackness in making debts is always and everywhere to be condemned.

Dr. John L. Hill of Nashville, Tenn., was principal speaker at the B. S. U. banquet in First Church, Columbus, one evening this week.

The meeting in Oxford in which Pastor F. M. Purser was aided by Secretary McCall was greatly helpful to the church. There were some 15 additions.

Secretary McCall preached for Pastor R. G. Lee in Bellvue Church, Memphis, Sunday and is spending this week in an enlistment campaign in Tishomingo Association.

Dr. W. O. Lewis, Secretary of the Baptist World Alliance, with headquarters at Washington, has reached Lisbon, Portugal, on his European trip for visiting the mission stations. His further plans are not disclosed.

If the young preachers will listen to the advice of one who was once young, they will take advantage of the plan of the Relief and Annuity Board in Dallas to provide for an annuity when they will need it a few years ahead. It is exceedingly doubtful in our minds if a preacher ought to accumulate sufficient property to make him "independent." The effort and the attainment are both dangerous. But by a small monthly payment in cooperation with his churches and with the denomination he may secure an income when he needs it most which will be equivalent to the interest on several thousand dollars saved. And the churches should encourage and help the pastors to do this.

Here is the testimony of a man who was converted after he had passed his seventy-fourth birthday: The first time I attended a Baptist Training Union, I was decidedly frightened, and later when I was asked to take part on the program, I would have run through the woods if there had been any nearby. But I accepted the task feeling it was of Christ, and did the best I knew how. Now I look forward with joyful anticipation to the time I am to take part on the program. I thank the Lord for a B. T. U. to train old men as well as young people. Mr. R. E. Lynn of Pascagoula says this brother did not attend church, Sunday school or B. T. U. until his seventy-fifth year.

If anything were needed to show that the views of Catholics are utterly antagonistic and unreconcilable, this quotation from the Baptist Message ought to make the matter plain. Our Baptist people, and some other people, ought not to let Romanists pull the wool over their eyes. Here is the quotation: "American Catholics may not plan union of church and state, but that is not saying they do not desire union of church and state. We have before us the statement published back in 1922 by Father Ryan in The State and the Church, with the Imprimatur of Archbishop Hayes, in which he said, "Pope Leo declares that the State must profess and promote the true religion. This means the form of religion recognized by the Catholic Church . . . The victory of truth can be greatly hastened by judicious aid from the State . . . The successful opposition of the Church to the Protestant Reformation in those countries where the Church had the assistance of the State is but one illustration . . . If there is only one true religion . . . then the public promotion of this religion becomes one of the most fundamental duties of the State . . . The State should officially recognize the Catholic religion as the religion of the commonwealth." These views are in accord with papal decrees published through the centuries."

# State W. M. U. Convention

*First Church, McComb, April 1, 1941*

This is a magnificent auditorium, and it is filling up fast. There was never a more decorative congregation. It looked like a big flower bed in all its glory. These people are happy too, all of them. But they know how to "keep silent before Him," for when the organist began, a hush fell upon us all.

All missed the President, Mrs. Rice, whose sister passed away Sunday, preventing her coming. The registration had been going on briskly, and the program published helped everybody to keep in time.

There was a large choir and they led the whole congregation in singing "Hail to the brightness of Zion's glad morning." It sounded like an echo from the heralds of Jesus' coming. Mrs. G. W. Riley as Vice-President was in charge of the program. Prayer was led by P. I. Lipsey.

Pastor Wyatt Hunter of this church was introduced and read Ps. 67, "God be merciful unto us and bless us and cause his face to shine upon us, etc." Also Genesis, where God said, "I will bless thee and thou shalt be a blessing." Also Lk. 15: the parable of the barnen fig tree. Dr. Hunter said these scriptures give a promise and a precaution. If we fail to pass on the blessing, the judgment of God is upon us. America has been greatly blessed of God. Our responsibility is proportionately great. If we sing God bless America, we must put forth every effort to make America worthy. Our prayer should be "that thy name may be made known in all the earth."

The choir sang, "Unto thee will I sing." It was worshipful. Mrs. Wyatt Hunter brought the message of welcome. She welcomed the women first for what they are. This organization represents world-wide service. They were welcomed because of Him whom they serve. And third, because of what we are who are permitted to share in this great task. We expect great things and attempt great things. McComb is friendly and delights to show courtesies to all.

Mrs. Nat Tracy made the response. She spoke of the great things in which our interests are common. The past has given us a great heritage. The future challenges us to our best. It was a happy response.

Mrs. Riley made touching reference to Mrs. Rice, and asked that the organization be completed. Mrs. Bell of Jackson moved that the program be adopted. Committees were announced by Miss Traylor.

Mr. James Bickham sang "Hold thou my hand," as a solo, with the congregation with rapt attention. After which an offering was made for the Missionary Library Fund and Convention Expense. This amounted to \$87.25.

The Committees appointed were:

Courtesy Committee: Mrs. T. J. Delaughter, Woodville; Mrs. Bessie Russell, Ackerman; Mrs. C. D. Williams, Yazoo City.

Resolutions: Mrs. Chas. Walton, Laurel; Mrs. A. A. Crawford, Crenshaw; Mrs. H. C. Parker, Meridian.

Greetings: Mrs. W. G. Allen, Natchez; Mrs. Lowrey Compere, Belzoni; Mrs. Y. E. Howell.

Rev. Leo Eddleman was introduced as a missionary for five years in Palestine. He has been back now for two months. He has been gladly welcomed on his return. Palestine is inhabited by Jews and Arabs, who are quite different in language and race and customs; even antagonistic in many things. These people have for several years been hostile to each other. Both had promises from the British that their interests would be conserved. Both feel that they have not been fairly dealt with. Arabs are in the majority and have been in the land for 1300 years. They resented the coming of the Jews. During our first

years in Palestine there were many difficulties for the missionary. But more recently the Jews and Arabs have kept their differences in abeyance. The future is fraught with danger. There are 900,000 Arabs and 500,000 Jews, with a minority of nominal Christians.

Our chief difficulty is the sort of Christians they have in Palestine. They are practical idolaters and have a low state religiously. Arabs regard them as idolaters. This makes approach to Jews and Arabs difficult. We have to show them that we are not like the Christians they know.

Palestine is a small country. Get off at Joppa and go by auto in 3 hours, or from north to south in five hours. You can cover the whole country in one day. But there is a great variety in climate, due to the differences in altitude; from north temperate zone to tropical climate. Hermon is snow capped while bananas are ripening in Jericho. This is responsible for the heroic type of men. Turkey for generations exploited the country and reduced it to ruin. Few trees in the country except those planted in the past few years.

Much of the country has been reclaimed, particularly by the Jews. There is an over-production, particularly of oranges. It is difficult to make the country habitable. But the Jews have the greatest desire to reclaim it. They had rather live here than any where else. It is a national and religious urge. God has a purpose in it all. Jews make great sacrifice to get back to their homeland.

This makes a great problem for the British and for the missionaries. It provokes race hatred and strife. The missionaries are concerned about them all as men that need the Lord Jesus. Mohamet wanted to be a Christian but revolted at the teaching of the priests. Mohamedanism is Christianity's greatest problem and challenge. They are harder to change than any other. No Christian church is composed of former Mohamedans. It is a missionary religion and is making progress among the heathen. Some Christian missionaries say they have had no true conversions from among these people.

Dr. Zwemer says they are at once the best and the worst he knows. They are generous. But they are exceedingly cruel. Woman is little more than a beast of burden. Our American women ought to believe in missions when they see what it has done for women. A Mohamedan is utterly self-sacrificing when he becomes a Christian, but they are apt to go back to their old religion. Fatalism characterizes their religion. In the middle ages they made the greatest progress in sciences and in classical literature. But they have gone backward for centuries. This is due to their fatalism; that everything is fixed and you can't do anything to change it. It is ours to convince them that the will of man is free. Men are lost or saved because they made choice.

Mohamedans are polygamists. But they believe that Jesus is divine, begotten of the Holy Spirit. They are vengeful, never forgetting an injury. They exalt physical force and violence. They refuse the idea of meekness and mercy. This results in brutality.

The mission task is one and the same, in your locality and throughout the world. The missionary's work and yours is the same.

After this great address the congregation sang one verse of "The Kingdom is coming."

Miss Blanche Sydnor White of Virginia spoke first of her visit to Mississippi when she began her work years ago. Then she spoke of "Women and Missions." Many have not yet felt the thrill of the missionary task. The conjunction "and"

should join women and missions inseparably. Missionary enthusiasm should be more contagious than influenza. Three things must be remembered: We must have missionary leadership. Such was Mrs. Eugene Sallee whose husband died while a missionary in China, but she could not be separated from her mission work in China. The missionary note must have inspired enthusiasm. It must have the note of victory. Nothing can close the doors to missions in any land in the world. There are more and better opportunities in China today than ever before. The enemies of Christ cannot close the doors, but God's people may close them by their indifference.

The evening program closed with a quartet by four young ladies formerly of Miss. Woman's College, now of Mississippi College; and with the missionary benediction.

## Wednesday Morning

The prayer season from 8:45 to 9:20 a. m. was led by Mrs. Owen Cooper of Jackson. People were still registering near the front entrance. Came the messengers like a flock of birds and found their seats in the great auditorium. The congregation last night was estimated at more than a thousand, overflowing into the galleries. This morning promises to rival last night. They did not avoid the front seats.

"The Kingdom of this world is become the kingdom of our Lord and of His Christ," was the inspiring scripture note.

"Come, Women, wide proclaim" was the opening hymn. Vice-President, Mrs. G. W. Riley of Clinton introduced Mrs. J. H. Ware for 20 years a missionary in China. She is a daughter of Judge and Mrs. C. P. Long of Tupelo. She read selections of scripture about the coming of the day. She said a present outlook on the world does not look like the day of God, but so was it when the scriptures were written. If we face Christ, the shadow is behind us. These past four years in China have been the best of all. We are commanded to give thanks in all things. It is not always easy, but it is possible. Daily vexations may be turned to praise. Our Christians in China have found it so.

Mrs. Ware gave word pictures of some of her Chinese girl students. These reminded the people of the heroes of faith spoken of in the eleventh chapter of Hebrews.

Dr. Claude Bowen led in a fervent prayer of thanksgiving for the grace of God in our mission work, and petition for the power of God upon the workers. We thought the room was full but just here the people who had been kept at the door poured down the aisles and filled all available space.

Here missionaries were introduced, home and foreign; also visitors from other states; also former President, Mrs. A. J. Aven; then all pastors; then all who have never before attended a W. M. U. Convention, a great multitude; other visitors; then all local committees. Greetings were sent to other Conventions in session; also to Mrs. Rice, the President, and to Miss Margaret Lackey, former Secretary of the State W. M. U.

The Nominating Committee was announced as follows: Mrs. H. P. Mosely, Jr., chairman; Mrs. V. A. McClure, Mrs. J. M. Kirkpatrick, Mrs. G. O. Parker, Mrs. J. M. Brumfield, Mrs. J. P. Harrington and Mrs. Ira Eavenson. There was one from each of the eight districts.

Mrs. Jones of the Mississippi Baptist Book Store made announcement of special books which are commended to Baptist women.

Two invitations came for the next annual convention, one from Brookhaven and one from Meridian. Greetings came from officers in other states.

Marching down the aisles to a martial song came the district chairmen with the associational representatives. They carried their banners of identification. These are the leaders in the debt paying program, that we may have a debtless denomination by 1945. Miss Traylor explained the purpose and promised the full cooperation of the women in this southwide endeavor.

(Continued on page 10)

## SOUTHERN BAPTISTS IN NATIONAL DEFENSE

By Noble Y. Beall, Field Secretary and Superintendent of Camp Work

### The State of Things

Our greatest mission field is now the Army, Navy, Marine and CCC Camps. True, we are not actually at war, but the world around us is in such an upheaval that we must plan and act as if any day might find us in war and confronted with the grim emergencies.

It is clear to everyone that we are face to face with another immense human transition. There is a great cataclysm, a vast upheaval, almost a national and international earthquake taking place. It has already cost many lives and billions of dollars, with more to follow. The roar of the flame is steadily deepening. The area is daily becoming more extended, the supreme agony of it still lies ahead. The crisis of it has already begun to crash down upon us with blows that are terrific. Our nation is confused, chaotic. One can not think nor talk of anything else. As our Secretary of State has so well said, "The stern realities of the crisis which is upon us, call, as never before, for vision and for loyalty. They call for the kind of national unity that can be achieved only by free men, invincible in their resolve that human freedom must not perish. They call for unselfish service today if we are to win a secure tomorrow."

"A responsibility seldom equalled in gravity and danger rests upon each and every one of us. Neglect or delay in assuming it, willingly and truly, would place in mortal danger our way of life and the sacred cause of human freedom. Were we to fail in that responsibility, we would fail ourselves; we would fail the generations that went before us; we would fail the generations that are to come after us; we would fail man; we would fail God."

"I am certain that, however great the hardships and the trials which loom ahead, our America will endure and the cause of human freedom will triumph."

### One-half of Young Manhood in Camps

The Home Mission Board particularly, has an exceptionally important role to play in this work of spiritual ministry to men serving in our National Defense. More than five million young men within the next five years will be called into service for at least one year, if not more. Between two and three million young men will leave their homes to work in plants engaged in manufacturing arms and other equipment essential to National Defense. At least two million underprivileged youth between eighteen and twenty-one will be enrolled in the CCC between now and 1945. The total equals at least one-half of America's young manhood. We may be assured if these young men are neglected, and become disillusioned about Christianity the results will be worse than that of defeat at the hands of any enemy. Thoughtful men and women are convinced that unless this crisis is successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of our young manhood must be preserved.

### Duty of Chaplains

Normally, the spiritual welfare of the officers and men of the Army, Navy, Marine Corps and the C. C. C. enrollees is in the hands of the chaplains. One needs only to read the Chaplain's Manual to realize how many functions and duties are the assigned activities of the chaplains. Though he wears the uniform and has the rank of an officer, he is first and foremost a servant of God and is charged with the spiritual welfare of the command. The chaplain is within his area of service surpassed by no other officer in the service.

The Government has its program for the men in all branches of service for their hours of duty, their food, their lodging, their recreation, health, training, religious and welfare needs. We have

(Continued on page 15)

## ZONDERVAN BOOKS

There are few publishing houses which produce as many wholesome religious books as the Zondervan Publishing House of Grand Rapids, Mich. Here are some of those recently published whose titles and authors make their appeal to those looking for the strengthening of their faith, enlightening of the mind and true inspiration.

1. "Walking With God," and other sermons by W. P. Hall, pastor of Baptist churches in South Carolina. There are nine sermons: Walking With God, Giving God A Chance, My Tongue, Fading Leaves, The Church, Keeping The Heart, Christian Anxiety, The Optimism of Jesus, and New Testament Stewardship. The price of the book is \$1.00.

2. "The Overcoming Christ," by Dr. Karl H. Moore, pastor of Baptist Church, Brownwood, Texas. These are fifteen evangelistic sermons from John's Gospel. Price \$1.00.

3. "The Witness Of His Enemies," by Geo. R. Pettigrew, pastor of Saluda Baptist Church in South Carolina. Here is discussed the Unique quality of the Life of Jesus, His Presence, His Works, His Relation to Prophecy, His Nature, His Death, Issue Of His Death, The book is given a commendatory introduction by Dr. V. I. Masters. Price \$1.00.

4. "Care For God's Fruittrees," and other messages by H. A. Ironside, pastor of Moody Memorial Church in Chicago. Dr. Ironside's books are very widely known and eagerly read. Price \$1.00.

5. "Stories of Favorite Hymns," by Kathleen Blanchard. These are brief stories about the origin, authors and history of more than 30 of the favorite hymns, which will be of great interest to many. The price is \$1.00.

6. "Youth's Courtship Problems," by Alfred L. Murray. This will interest not only young people but all who are interested in young people. Price \$1.35.

7. "Nature Sermons," by Fred Hartley Wight. The author says they are the product of a study of God revealed in the Bible and in nature. The price is \$1.00.

8. "212 Victory Poems," written and compiled by Clifford Lewis, Evangelist. Some preachers use poems to great advantage. Price \$1.00. These poems are grouped according to subjects:

9. "The Father's House And The Way There," and 30 other messages delivered at the Winona Lake Conference. The first is by Dr. H. A. Ironside and the others by thirty other speakers. Price \$1.00 in paper.

10. "God's Ideal Woman" by Clifford Lewis, with a foreword by Mrs. Billy Sunday. Price in paper binding 50¢.

Dr. M. O. Patterson preached morning and evening at Clinton, in the absence of Pastor Middleton who was in a meeting in Ft. Worth.

The Baptist Bible Institute, New Orleans, will hold its commencement exercises on Monday and Tuesday, May 5 and 6. The baccalaureate address will be delivered by President D. M. Nelson of Mississippi College. The missionary sermon and alumni address will be given by Rev. W. L. Stagg, Jr., Lake Charles, La. The Institute has had a great session. There will be 43 receiving degrees and diplomas.—W. W. Hamilton, Pres.

Many of us feel that we have lost a good friend in the death of Rev. W. H. Jones, who passed away about a week ago after injuries received in an automobile accident. He was returning from a church service. Brother James was 57 years old and had been active in pastorates in Mississippi for 30 years. He served in Copiah, Yazoo and Franklin Counties in rural churches, and always with faithfulness. He came to Mississippi College more than 30 years ago from Louisiana. He was known among his companions as big James, because of his size and because he had a big heart and a cherry laugh. Sorrows came to him in the years that followed, but they made him a better Christian. He leaves two sons and a daughter. We shall grasp his hand on the other side.

## Pastoral Problems

By Norman W. Cox

### "Fighting Fears"

The souls of many of our people are bloody from the carnage of a battle they have been fighting with fear or regiments of them. A great many people who seem to be going along in life splendidly, within themselves are terrified. The vast majority of nervous break-downs, a great deal of sickness is the consequence of the reaction of a person who becomes ill from fear.

Most of us are blind to this situation in others. Not a few are so engaged in their own battle until they are not aware that others are having the same frightful struggle. In the last several years I have been observing my people much more closely than ever before. In many instances we are handicapped. We hesitate to intrude when we know someone really needs us. Sometimes I manage to get one to open up and talk to me by saying to them challengingly: "You are not happy." Once in a while they come to me with their fears. It has been my blessed fortune to help very decidedly the majority of those who brought their fears to me. I know people whom I have served in other pastorates, it is best for one not to speak of these personal cases in the church where he ministers, although already there have been several in Meridian, who today face life with triumphant courage because together we were used of God to get a new point of view and grip on themselves. Christ then delivered them from the oppressive tyranny of their fears.

The majority of those who are the serious victims of fear are suffering from something that began in their very early childhood and know it not.

Of one thing we are very certain, it is that our Lord Jesus Christ does not want us to be afraid and he will enable us not to be afraid.

### WONDER WORKING LOVE

The soul that owns the riches of God's grace  
Will have a heart aflame with love for all  
For the sake of him who drank worm-wood and gall  
That every one might feel his love's embrace.  
The heart that gives this love its rightful place  
Will truly love the ones that sin enthral,  
And then with fervor try hard to forestall  
The cunning hand that brings naught but disgrace.

Love plans no harm, nor ever smites a foe,  
But multiplies good in return for wrong  
That vilest men may see what grace can do.  
Love works great wonders every man should know;

It fills the foulest mouth with sacred song  
To prove that vilest men may be made new.  
—Wm. James Robinson.

Kansas City, Mo.

The editor of Charity and Children endorses the suggestion of Dr. O. P. Gilbert that we have a Pan-American Baptist Alliance.

Last week we published "Jimmie's" protest against so much noise in the pulpit. Sunday when a brother handed us his subscription he remarked that some preachers split his ear drums.

The Southwest Mississippi Baptist Ministers' Conference will convene at the First Baptist Church in McComb, Monday, April 14 at 10 a. m. Dr. E. F. Haight of the Baptist Bible Institute in New Orleans will be the guest speaker for this conference.

You may have heard the sermons of Dr. Geo. W. Truett each Sunday evening over the radio. We are told by Mr. Robt. H. Coleman that these sermons will be continued each Sunday evening at 9:30 over the same station XEAW which operates on a frequency of 101 or 1010.

# EDITORIALS

## PICTURES OF JESUS

John does not give us anything descriptive of Jesus in his infancy or boyhood. It was not that he knew nothing of these, but they did not suit his purpose or fit into his scheme. It is entirely beside the mark and wide of the truth to say that he did not believe in the story of his birth of a virgin, or that he did not consider it important. He says in the close of his gospel that if all the things concerning Jesus had been written the world would not contain the books. But he selected certain facts and truths, probably more truths than facts, which would lead to the conviction that Jesus is the Messiah, and that by this means men might have eternal life.

The picture with which John begins his gospel is more like the picture of a sunrise in a new day for the world. He is like a party on a spring morning that rises before day and climbs to the top of a mountain to see the sun come up in his glory and give light and color and meaning to all the wide horizon. He takes his stand on the edge of the visible and the invisible worlds, a sort of borderland between time and eternity to watch for the coming of the day of God in the world.

That is why he says "In the beginning." He peers through the curtain which separates time from eternity and sees the yet dim form of the Son of God. The truth eternal begins now to paint itself on the cloud curtains of time. This vision of the Eternal Son of God takes form in his mind as "The Word." This is fitting because to John and to all of us since his day the Son of God is the visible and vocal expression of the Eternal God. The significance of Him whom we call the Son of God, his office, has ever been the manifestation, revelation, interpretation of God; without whom the world would have never known anything about God, would have known nothing of his nature, purpose, plan and will. But in whom all the fulness of the godhead dwells and is made known to man.

No good picture from a real artist ever reveals itself fully to a first look or superficial glance. It has to be studied, studied thoughtfully, sympathetically, and a long time. John wrote his story of Jesus probably more than half a century after he saw him. And the longer you study the fact of Jesus as pictured in the gospels, the more you will see in it.

John tarries on this borderland of eternity to get his eyes adjusted to what he sees. He says, "In the beginning was the Word, and the Word was with God, and the Word was God." He is beginning to understand the mystery of God. Things in the Old Testament about God can now be better understood. To whom was God talking when He said, "Let us make man in our own image"? John says the Word was face to face with God "in the beginning," in eternity. Thus they were and are in fellowship. And as his eyes became accustomed to this new light, he sees further and better, and he says, "And the Word was God." Difficult to understand, you say. Yes but if he was with God in the beginning then he must be God.

"This mystery is great." It is of the utmost importance to us in the knowledge of all the truth which Jesus afterward revealed. Without the picture which is drawn from eternity itself, we cannot understand the Jesus of the gospels, the Jesus of the Acts of the Apostles and the Jesus of all the New Testament epistles and of Revelation. With this vision of Jesus as the Eternal Word we can better understand all that Jesus did and taught as unfolded in the subsequent story.

A few days ago we received a photograph taken on the Pacific Coast near Los Angeles. It was a picture of the beach and the water and the outline of the shore and the objects on it. And, by the way, it was taken and sent by one named John. He wrote with it a letter explaining how it was taken, a method I knew nothing about.

He said that it was made by the use of infrared rays which penetrate where the human eye could not see. By means of this the camera was able to pick up and present objects which could not be seen with the natural eye. It penetrated the mists and photographed the invisible. So John when he wrote his gospel gives us this picture of Jesus, when he says, "In the beginning was the Word, and the Word was with God, and the Word was God."

BR

## DOES THE CROSS CHANGE GOD?

—O—

It may be said truly that nothing changes God. For God is revealed in the Book as unchangeable, or to use the Latin word immutable. James says in his Epistle that every good gift cometh down from above, from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. There is probably no difference of opinion on this subject among people who believe the Bible and know God.

However what has here been said and which is confirmed by many passages of Scripture, refers to the nature of God, and not to his conduct or attitude toward men. God does not change, but the change in the attitude or conduct of men makes inevitable a change in the relationship of God to them; and that for the very reason that God does not change. For example, if a man says, This mountain is on my right hand (and it is); then the man turns around and says, "Now the mountain is on my left hand," (and it is). The mountain has not changed, but the man has and so the position of the mountain has changed with reference to the man. Or he might say, "The mountain is before me." Then he turns and says, "The mountain is behind me." And so it is.

Many times the language in the Bible used with reference to God must be so interpreted. We use such language concerning God as will most nearly set forth the truth concerning Him, knowing all the while that language can only partially interpret God to us. In this way we must interpret what men say about God. One man will say that the cross does not change God, does not alter God's feeling toward man, his attitude toward man. Another will tell you that the cross changes everything that God's attitude toward the whole world has undergone a complete change because of what Jesus did on the cross. Both of these statements need interpretation and explanation.

The man who says that the cross is the expression of God's attitude toward man may be correct. But if he says it is simply expression of God's attitude toward man and does not change anything in God, then he is absolutely wrong. God is not only unchangeable in love, he is also unchangeable in holiness and righteousness and justice. God cannot and will not save any man in violation of his holiness and the principle of justice. In other words he cannot save any man except by the way of the cross, the death of His Son in our stead. "The Son of man must be lifted up." Jesus prayed "If it be possible let this cup pass from me." It was not possible.

The cross of Christ did not change the nature of God, but it did and does change his attitude toward sinful men. It made it possible for God to be just and at the same time the justifier of him who believes. God changes his whole attitude toward men when they repent and believe on Him who was delivered up for our offenses. The thinking of all our people, including some higher ups, needs to be clarified on this question. The cross has no value unless it satisfies the justice of God. And the Bible teaches that it does satisfy that justice. There is now therefore no condemnation to them that are in Christ. Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemneth? It is Christ that died.

God changes in his attitude toward us and his dealings with us when we accept Christ as our sin offering, our substitute. When man repents, God repents in the sense that his treatment of man henceforth is different. And that because

God is unchangeable in righteousness and in love. God would be unrighteous if he failed to save a man who accepts Christ as his Savior and Lord. And he cannot deny himself. We say the sun rises. Of course the sun does not rise, but the world turns over and the effect is the same. So the Bible says that God repented of his purpose to destroy Nineveh when the people repented. God's nature did not change, but his treatment of them changed.

BR

## MANY INFALLIBLE PROOFS

—O—

We are studying in our Sunday school lessons the account of Jesus' resurrection. There is no more important matter in all the Book than this. If the resurrection of Jesus is a fact, it confirms everything that he taught and did. If it is not a fact there is no assurance that any claim he made is true. Paul said he was declared to be the Son of God by the resurrection from the dead. One version puts it even stronger, that he was instated as the Son of God by his resurrection from the dead.

It was for this reason that the apostles proclaimed the resurrection everywhere they went. And Paul says in the fifteenth chapter of First Corinthians, "I delivered unto you the gospel . . . how that Christ died for our sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures." The resurrection is thus made a necessary part of the gospel.

Is the fact of the resurrection attested so as to justify and compel our faith in it? We dare to say that there is no matter of history which is more surely confirmed to us than the resurrection of Christ, as Luke says in Acts 1:3, "by many infallible proofs." Many books have been written on this subject. We cannot here review them all, nor any one of them. We cannot even catalogue the arguments used.

We merely make one argument, we have the testimony of many eye witnesses. The testimony of eye witnesses is the final appeal in any question of fact. That is true in any logical treatment; it is true in all the courts of law; it is true in determining every fact of the past, every matter of history. There are other matters in which we do not have the testimony of eye witnesses, and in such cases we must rely on such other proofs as may be available. These may or may not give finality or assurance. But there is no matter about which we have the testimony of credible eye witnesses that remains any longer in doubt. We have them in Peter and John and Mark and Matthew and Paul. They all saw the Lord after he was risen from the dead. They had ample opportunity over a period of nearly six weeks to confirm them in their conviction that Jesus rose from the dead. He appeared to them singly and in pairs, in groups and in a company of 500. Jesus demonstrated his bodily appearance to them in every way any one could ask. There was at last no question in their minds as to the fact of his resurrection. They staked their word and their lives on this fact. They staked their hope of immortality on it. They died in attestation of this faith.

If we do not accept the testimony of these men as to the resurrection of Jesus, then the testimony of men is not to be depended on in any matter. No fact of the past can be proved if we do not believe the testimony of eye witnesses. If Christ be not risen, then we cannot have faith in anything in which the witness of men is involved. We are in hopeless uncertainty about all the facts of the past.

BR

The Southwest Miss. Baptist Assembly will be held at Percy Quin Park, McComb, Miss., July 6-11. A splendid program of Inspiration, information, and recreation has been arranged and a large attendance is expected. Study courses in Sunday school work under the direction of Mr. E. C. Williams, B. T. U. courses under the direction of Mr. Auber Wilds, and W. M. U. courses under the direction of Miss Frances Traylor will be offered.

business and in love. He failed to save a Savior and Lord. We say the sun is not rise, but the fact is the same. So of his purpose the people repented, but his treatment

## E PROOFS

Sunday school lessons section. There is no the Book than this. a fact, it confirms did. If it is not a any claim he made lared to be the Son from the dead. One r, that he was in- is resurrection from t the apostles pro- rywhere they went. th chapter of First you the gospel . . . r sins according to as buried and that y according to the is thus made a nec-

tion attested so as ith in it? We dare er of history which us than the resur- ys in Acts 1:3, "by y books have been cannot here review m. We cannot even d.

ment, we have the ss. The testimony eel in any ques- any logical treat- orts of law; it is t of the past, every other matters in testimony of eye e must rely on such ble. These may or rance. But there is ve the testimony of remains any longer eter and John and . They all saw the the dead. They had eriod of nearly six eir conviction that e appeared to them and in a company s bodily appearance e could ask. There eir minds as to the y staked their word . They staked their ey died in attesta-

testimony of these of Jesus, then the e depended on in st can be proved if y of eye witnesses. e cannot have faith nness of men is in- certainty about all

Assembly will be eComb, Miss., July Inspiration, infor- en arranged and a . Study courses in direction of Mr. E. under the direction M. U. courses under Traylor will be of-

## THE DOCTRINE OF BALAAM

In the second chapter of Revelation we have the letter which the Lord told John on the Isle of Patmos to write to the church at Pergamos. These people were living the Christian life amid great difficulties. Satan's seat of authority was next door to them. I don't know whether it was dog races, or horse races, or slot machines, or honky-tonks or liquor dives, or Sunday baseball, or Sunday movies, or all of them put together. But evidently Pergamos was a wide open town. They were very "liberal" in their own eyes, and very godless in the sight of those who sought to live according to the truth of the gospel. It was not an easy place to live like Christians ought to live. What place is?

We talk truly about the pull downward in the world today, the pull against the efforts of God's people to live exemplary lives. Surely it is bad enough. But this is not the only age in which iniquity has been outspoken and unashamed. The Gospel began to be preached in just such an age, to just such an age. The power of the gospel was put to the test in the very beginning. And it proved itself to be the power of God unto salvation. It enabled men to live clean lives, victorious lives, over the very worst conditions, even where Satan's throne was. And there were men and women who "denied ungodliness and worldly lusts, and lived soberly, righteously and godly in this present world."

But we have to acknowledge that there were some back there even in apostolic days who sought to compromise, and because they did not live up to the teaching of Jesus, sought to bring down the teaching of their way of living. They said, "There is no harm in this or that," that you can't expect too much of human nature, that Christians were safe anyway and no sin would be charged against them. Go on and live like other folks, and don't be narrow.

You remember Balaam, don't you; that preacher that Moses wrote about, the one whom Balak hired to come and curse Israel? He kept hunting for a way to do it, until he found one. He told Balak to make a heathen feast, get all the pretty women and plenty of wine; and let them have a big time. Balaam knew that the Lord would not stand for this foolishness. And it worked. The people sinned. And God visited his wrath upon them. Now you know what the "teaching of Balaam" is.

If the devil can just get a Baptist college to give dances, like Balak did, he's got them on the toboggan. If the devil can get a college or an orphanage to have a Sunday baseball game, he's got them in a sling. If any Christian institution will adopt the devil's devices, then they have the devil for them and the Lord against them. If the devil can trip a preacher or trap any religious leader. He has won a victory on the diplomatic and military front. He has done what Balaam did when he taught Israel to sin.

Beside the chaplains in the army. Texas Baptists are supporting six camp pastors, and at six of the army posts are building tabernacles for spiritual ministry to the soldiers.

The Southwestern Advocate, the Methodist weekly published in Dallas, paid the following tribute to Texas Baptist laymen: "Texas Baptist Laymen were in Dallas this week in large numbers. They came to consider and confer together about their duty and duties as Baptists, as laymen, and as Christians. They did not use their time and talents in discussing the war, or peace, or industrial injustice, or labor greed, or the social order. Their interest was centered in their church, its educational and missionary work, its financial obligations and the ways and means for meeting them, and its evangelistic responsibility and the relation of laymen to that major task. They kept to the main line as churchmen, as Baptist churchmen. They made no apologies for being loyal to their Church and its teachings and to Jesus Christ and His salvation. Great are the Baptists and superb are the work and leadership of Baptist laymen."—Ex.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

### WATER VALLEY

The folks at Water Valley go to church. We had the privilege of being with Pastor W. C. Howard at the morning hour and the auditorium was filled. The whole program is well planned and well executed. Brother Howard has been at Water Valley for five years and what things have been accomplished in those years.

We presented the EVERY FAMILY plan and tried to show that it is a help. The plan is to try it awhile and if they like it, they will keep it.

### GIFTS INCREASE \$20,000

For the first five months of the present convention year Convention Board receipts show a gain of \$20,000 over the same five months one year ago. And Baptist Record circulation for the same five months shows an increase of 3,000. The Record is not responsible for all that \$20,000 increase, but it helped.

Get your church to adopt the EVERY FAMILY plan and see an increase in interest in all objects.

### SOME RECENT RECORD EVERY FAMILY CHURCHES

Enterprise, Clarke County; Brookhaven First, S. H. Jones, pastor; Sylvaena, S. E. Sumrall; Phalti, Jeff Davis, H. A. Hunderup; Salem, Scott, W. H. Wood; Oak Grove, Scott, W. H. Wood; McLain, J. H. Cothorn; Harmony, Pearl River, Otis Ashworth; Monticello, D. O. Horne; New Prospect, Lafayette, W. T. Darling; Walnut, Quitman, Walter Price; Lyon, B. Frank Smith; Belen, Quitman, J. E. Kinsey; Smyrna, Copiah, E. L. Howell; New Prospect, Lincoln, J. B. Hemphill; Salem, Covington, J. R. Rogers; Carey chapel, Marshall, W. R. Medling; Fair River, Lincoln, D. O. Horne.

Charleston; Ora, Covington, Ellis Abercrombie; Picayune, O. P. Estes; Oakland, Tallahatchie, C. H. Ellard.

### DO AS FIRST CHURCH, AUGUSTA, GA.

First Church, Augusta, Ga., sends the state Baptist paper to every young man in the church who has gone to a training camp. Verbum sap., if you understand what we mean.

### CONFERENCE ECHOES

No conference was better attended than the one at Laurel which was merged with the regular monthly pastors' conference. Interest was so good that at dinner time the brethren were reluctant to quit asking questions. Dr. Bolton made an excellent presentation of the Ministers' Retirement Plan. We explained the EVERY FAMILY Plan.

Jones County's Record readers are listed as follows: CENTERVILLE 33, ELLISVILLE 112, South Laurel 1, Second Avenue 5, FIRST (Laurel) 403, WEST LAUREL 166, MOSELLE 25, Ovett 3, Sand HILL 12, Soso 4, PINE GROVE 37, Summerland 50, Mt. Oral 2, MYRICK 22.

From Laurel we speeded to Columbus with two minutes to spare for a supper conference with the pastors and deacons of that vicinity. They say that there is always room for one more. If one more had come under the table he would have gone. Baptist affairs in that section are progressing in a pleasing way. The pastors are interested and the deacons cooperative. We also looked in on the packed and we mean packed house to hear Charlie Taylor at the First Baptist Church where Dr. J. D. Franks has done such an outstanding work.

Lowndes County has subscribers listed as follows: Artesia 1, Border Springs 1, Columbus

First 39, Calvary 2, MT. VERNON 15, EAST END 26.

### DOES THE EVERY FAMILY PLAN HELP? Read the Proof

The church at Brandon on last Sunday voted an increase in the salary of Pastor H. W. Roberson. —Brandon has the EF plan.

Pastor C. J. Olander and the church at Tchula were happy to receive ten new members Sunday at the regular services, five of them by baptism. The house was filled morning and evening. The Sunday school was the largest since the railroad shops were moved away. There were 54 at the B. T. U. meeting.—Another EF church.

First Church, Brookhaven: We had a great service for men in the morning. The main floor was full, and a large overflow occupied the balconies. The evening congregation was unusually large also. There were four additions to the church. S. H. Jones is pastor.—Brookhaven has the EF plan.

Van Winkle Church, Jackson, paid off notes last week amounting to \$700.00, removing the debt from the present building. This was raised in the last four months over and above the regular budgets. The people are happy over it. Plans are being made for a new auditorium which we hope to start soon. Reporter.—EF churches are that way.

Red Creek, Union: We are now building four Sunday school rooms on to our present building. Our church has adopted and is thoroughly enjoying the Every Family plan of the Baptist Record.—Another EF church.

Pastor J. W. Sturdivant reports a fine B. T. U. training class at the Morrison Chapel Church. More than 65 persons present at this writing and others enrolling each night.—EF churches go places.

Pastor Lawrence B. Cobb says that Sunday School Superintendent J. L. Lewis set a goal of \$50.00 for the offering to Missions last Sunday. In spite of sickness and small attendance they gave \$52.37 and several other people expecting to add to it.—Good offerings are not unusual with EF churches.

Walnut Church: We are boasting a rise in our Sunday school temperature. Last Sunday our attendance rose to 112. Brother Goodrich could claim his share in this because of the Baptist Record which the church recently placed in all our homes. Brother Joe Canzoneri could claim his share because of his wonderful messages last week. May God bless all of us and each of us glorify Him in Christ Jesus.—The EF plan does help.

There are worse things than bad manners, as bad as they are. Bad manners are exceedingly offensive to the fastidious. There are people who could stand any sort of heresy in the pulpit, provided the preacher had his clothes well pressed, or preserved chasteness of diction in his speech. Some folks will overlook almost any misconduct, if a man is elegantly attired or knows how to use all the forks at the table in the proper way. A brother who was on a committee to recommend a pastor to the church said when a certain man was under consideration, there was a question asked as to his moral character. Another member of the committee said rather explosively, "What difference does that make? He can preach; can't he?" We recall coming from the Baptist World Alliance in Stockholm, a young lady came into a compartment where half a dozen of us were seated. After a while she began talking about the difference between the French and the Germans. She liked the French much better. "They are so polite," she said, "And the Germans have such poor manners." She added, "Of course a Frenchman will pick your pocket while he is talking to you; but they are the politest people in the world." We have no liking for bad manners. We wish that ours and other folk's manners were much better. But we still believe that honesty, loyalty, frankness, devotion to truth and faithful adherence to it are better than good manners.

## EDUCATING NEGRO PREACHERS

The sentiment of Southern Baptists (white) is increasingly more favorable to action on behalf of the more extensive education of our Negro Baptist ministers and Christian workers. This sentiment has been manifested in the appointment by the Southern Baptist Convention of a permanent committee on Negro Ministerial Education whose business it is to study this problem and report on the progress made and suitable measures to be adopted for furthering this interest of the Kingdom so vital to the mutual interests of the white and colored races. This committee of the Northern Baptist Convention (white) for joint-consideration of the problems involved and the measures necessary to meet the demands of this great common cause. In these meetings representatives from the two National Negro Baptist Conventions collaborate in the joint discussions and deliberations. This is perhaps the only joint committee apart from those of the Baptist World Alliance which brings together representatives from all Baptist Conventions of the two races in the United States.

The committee of five of the Southern Baptist Convention presented recommendations in the last annual meeting of the Convention in Baltimore as follows:

(1) That this committee or a similar committee be appointed for the next Convention year.

(2) That we recommend to all Negro ministerial students who can do so that they take full theological seminary training, either in the American Baptist Theological Seminary of Nashville, or at some other standard theological seminary.

(3) We recommend the maintenance in as many Negro Baptist colleges as possible of a chair of Bible and Religious education where the ministerial students will have at least part training and where lay students will be developed for Christian leadership. The chairs are to be maintained by the Home Mission Board of the Southern Baptist Convention.

(4) We recommend the promotion in connection with the Southern Baptist Theological Seminary, the Southwestern Theological Seminary and the Baptist Bible Institute, of courses available to Negro ministers or Negro ministerial students. We believe that our Convention could wisely make additional gifts to these three institutions in aid of this work.

(5) We recommend the holding under joint auspices of the Negro and white State Conventions, of institutes on church work and Bible study available alike for Negro ministers and other interested church workers. These institutes have already proven their effectiveness and could well be multiplied in each of our states.

This report of the committee adopted by the Convention unanimously bespeaks a deepened interest on the part of Southern Baptists in the education of the Negro ministry. The committee was continued and its joint-meeting with a like committee of the Northern Baptist Convention is marked for January 21, 1941.

### II. Plans for expansion of this work.

1. One of the plans projected four years ago and before the committee of the Convention was appointed was that of the Union Baptist Seminary located in New Orleans, Louisiana. The idea grew out of contacts made in the street work of the Practical Activities Department of the Baptist Bible Institute with Negro needs. The superintendent of the Department invited Baptist Negro speakers to address the group of workers in Report Hour several times and soon by combination with these leaders a mass meeting was held and a theological class was started in the First African Baptist Church. The president and two of the professors of the Bible Institute aided in the instruction of these classes which continued with varying success for a year. Then followed an interval in which there was cessation of these activities. But two years later the movement was stimulated from the Practical Activities Department again and this time re-

sulted in the organization of an inter-racial Board of Trustees of forty or more members and an inter-racial faculty of six teachers, two white and four colored. Officers of both of these groups having been elected and a residence having been rented for the installation of the new school, the doors were opened for matriculation of students on October 27, 1937.

This school has grown steadily from the beginning. It matriculated during 1937-38 eighty-five students. The professors drew no salary for this work. Substantial results were wrought out and much valuable experience was gained during this first year. During the second year several graduate students of the Baptist Bible Institute were added to the faculty and a Negro professor for the pre-seminary course. A Training Department for women was opened under the leadership of a young lady, graduate from the Bible Institute, aided by a colored lady teacher. A night school was also opened for young men who due to their work during the day could not attend the day classes of the Seminary. The school went forward and matriculated 67 in the Day School and 60 in the Night School while 27 were matriculated in the Women's Training School, making a total of 154 enrolled during the school year 1938-39. The Extension Department matriculated 132 students during that entire year.

During the school year of 1939-40 a hundred and seventy-eight were matriculated in the day and night schools and a hundred and eleven in the Extension Department. The matriculation during the current year promises to equal or surpass that of last year and an Extension Department of Leland, our Louisiana Baptist College, has been installed in connection with our work of the Seminary, thus opening the door for college education for our colored Baptist preachers of this city and state.

(Continued on page 11)

## TRENDS IN CHRISTIAN EDUCATION

By J. M. Price,

Director School of Religious Education  
Southwestern Baptist Theological Seminary

To any man who frankly faces the facts it is evident that we do not have an adequate system of Christian education in America. To anyone alert to present-day moral and spiritual conditions it is also evident that we need such a system. To point out some of the existing weaknesses is the purpose of this discussion. Next month in a second discussion we will indicate some things that may be done to correct these weaknesses.

The present situation in Christian education is the result of the convergence of several trends in the development of the educational and religious life of our country.

### Elimination of Denominational Schools

One of the most tragic facts in our entire American history has been the succumbing of Christian colleges and academies. It marks a significant trend in the life of our nation the results of which are not fully evident yet.

In the early days of our national life practically all of the colleges and academies were founded under Christian auspices. Harvard was established to "educate Indian and American youth in knowledge and godliness." Yale was founded "by religious people for religious ends." Princeton was launched in the belief that "without education piety would cease to be intelligent, and without piety the desire for education would be lessened." Even Columbia's charter requires permanently on the campus a chapel for religious purposes.

In fact all of the ten colleges started prior to the Revolution were Christian except the University of Pennsylvania, and it included the Bible in its curriculum. This situation continued largely until the Civil War, and was true in the South as well as the North, as we see in the cases of Richmond, Furman, Mercer, Baylor and others.

But in 1862 the tide turned. The Federal land grant of that year, allotting lands particularly

in the West for agricultural and mechanical colleges stimulated the growth of all kinds of state schools.

Cities, towns and rural centers built high schools, even in previously out-of-the-way places. Cities developed colleges. Also many independently endowed schools have grown up, such as Peabody, Rice, Leland Standard, and others.

As a result of this trend, many denominational schools have been driven off of the scene. Good roads and high schools have eliminated practically all of our Christian academies. Municipal and state junior colleges have done away with the majority of denominational junior colleges, and a great many of our senior colleges are gone.

In 1920 Southern Baptists had 119 Christian schools of all grades. In twenty years nearly half of them have disappeared. In Texas there remain only six of 300 Christian schools started before the Civil War and one of these is Catholic. President Wm. J. McGlothlin said that, if the trend did not change, in fifty years Southern Baptists would not have any colleges.

### Weakening of Christian Emphasis

Not only have many Christian schools been discontinued, but also the Christian emphasis has often been lessened, due to certain trends and developments in their life.

For one thing, requirements in Bible and Christian activities have been reduced. Harvard once had all students before graduating to translate the Old Testament from Hebrew and the New Testament from Greek into Latin, but such is unthinkable now. Yale required the "Assembly Catechism" and daily prayers, but does not any more.

A university with the motto, "In God We Trust," had sociology by a materialistic evolutionist, Bible by a modernistic Episcopalian, and Hebrew by a Reformed Jewish Rabbi. Columbia's chapel building is open daily, but with no regular chapel services.

Dr. W. S. Athearn's Indian Survey of Christian schools showed only one-sixth of the students taking Bible, and, in some cases, the forfeiting of an A. B. degree if one majored in religion.

Prof. Milford L. Baker's survey of 28 Southern Baptist senior colleges showed no Bible required in three, one and one-half session hours in three, and one and one-half to three in eighteen, and four and one-half to six in four. These schools required more in English or foreign languages than in Bible.

Also there is too little distinction in other departments. Denominational colleges have undergone two changes that have affected their emphasis. One is in constituency—including teachers, lawyers, doctors, business men and homemakers as well as ministers, and those of all faiths and no faith as well as their own. Another is in standards—seeking now to meet the requirements of standardization agencies, and therefore stressing equipment and secular studies. So they have become competitors of state schools and often shifted their emphasis from character to knowledge and from the religious to the secular approach.

Frequently it is difficult to tell much difference between state and Christian schools in courses in biology, psychology, sociality and philosophy, whether in approach, text-books, or emphasis.

A prominent clergyman refused a \$10,000 position as college preacher, saying: "I am unwilling to be an isolated exponent of religion, on a college campus. . . . operated by a faculty with no vital interest in the religious culture of students."

Likewise there has been a tendency toward laxness in discipline. This has been due in part to growth in the enrollment in schools, the appeal to special classes, and the changing attitude by society itself toward social customs. Cigarette smoking is looked upon differently from formerly, especially on the part of girls, with occasionally rooms set aside for that purpose, and cigarettes distributed free at social gatherings.

(Continued on page 16)

nd mechanical col-  
all kinds of state  
nters built high  
-of-the-way places.  
o many independ-  
rown up, such as  
rd, and others.

any denominational  
of the scene. Good  
minated practically  
s. Municipal and  
ne away with the  
nior colleges, and  
leges are gone.  
had 119 Christian  
years nearly half  
exas there remain  
ols started before  
is Catholic. Presi-  
that, if the trend  
Southern Baptists

**Emphasis**  
tarian schools been  
Christian emphasis  
to certain trends

s in Bible and  
reduced. Harvard  
aduating to trans-  
Hebrew and the  
to Latin, but such  
ed the "Assembly  
but does not any

o, "In God We  
aterialistic evolu-  
Episcopalian, and  
Rabbi. Columbia's  
ut with no regular

Survey of Chris-  
sixth of the stu-  
cases, the for-  
one majored in

ey of 28 Southern  
no Bible required  
on hours in three,  
in eighteen, and  
ur. These schools  
foreign languages

ction in other de-  
egrees have under-  
affected their em-  
-including teach-  
men and home-  
and those of all  
s their own. An-  
now to meet the  
on agencies, and  
and secular stu-  
petitors of state  
from the religious

tell much differ-  
stian schools in  
y, sociality and  
h, text-books, or

sed a \$10,000 po-  
ying: "I am un-  
ment of religion,  
ated by a faculty  
ligious culture of

tendency toward  
been due in part  
schools, the ap-  
changing attitude  
ustoms. Cigarette  
ntly from form-  
f girls, with oc-  
hat purpose, and  
cial gatherings.  
16)

## Mississippi Baptists

*Your Secretary Says:*

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "G" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;  
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt.  
19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

### I

"For I determined not to know anything  
among you, save Jesus Christ, and him crucified."  
I Cor. 2:2.

### II

In First Church, Oxford, we responded to the  
call to preach His Gospel—did first B. Y. P. U.  
work—taught first Sunday school class—took  
first King's Teacher and other study course  
work.

In our thinking we had built up something of  
a "halo" about that pulpit. We remembered some  
folks as faithful to Him as could be found any-  
where.

What a joy to be there in a series of revival  
services a few days ago.

Brother Auber J. Wilds led the singing. He  
led in the first two or three revivals of our  
ministry. One fine thing about him, among oth-  
ers, is that he was just as faithful to Christ be-  
fore, as since he became an employee of the  
Board.

Mrs. Lillie Mae McElroy Harrison presided at  
the organ. She played the instrument in the first  
service series in which we preached. She also  
was loyal then as now.

Dr. Christopher Longest continues as Sunday  
school superintendent—a great layman. There  
are many others—men and women in this church.

Miss Marion Leavell and a B. S. U. group were  
faithful in the services.

### III

As we have gone around to each pastor and  
family, and church family we have said inward-  
ly, "Well, we can hardly find others as fine."  
Yet, the fine ones keep coming.

Dr. F. M. Purser is a force for any Cause in  
which he believes. He was most thoughtful, cour-  
teous, energetic, prayerful and altogether help-  
ful during the services. His has been a remark-  
able ministry for eighteen years with this great  
church.

We knew Mrs. Purser as a girl in this church.  
She was constant in His service then as now.

We had the privilege of sitting in with the  
membership committee as members talked things  
over with applicants. No attempt is made to em-  
barrass these. It does afford opportunity for per-  
sonal testimony and instruction in Christian life  
and service.

At a special Lafayette County meeting ten  
churches were represented and there was one for  
baptism. In a former like meeting a man stood  
confessing Christ. This is unparalleled so far as  
we know. If all our associations were more  
evangelistic, things would be different.

Seventeen additions, seven for baptism, six bap-  
tized, others waiting.

### IV

Again, we request those sending moneys to  
this office through the mails NOT to enclose  
cash. Please use checks, money orders or regis-  
ter the letter if cash is enclosed. This is im-  
portant.

Two fine Christian workers check letters re-  
ceived at this office. They do it together. It is the  
King's business!

We get tens of thousands of letters each year.  
Seldom is one lost. But one fails to turn up oc-  
casionaly.

This is the Lord's money. His blood is back of  
it. Figuratively, maybe, His blood is on it. It  
should be handled carefully as well as honestly.

"Provide things honest in the sight of ALL  
men." Romans 12:17.

### V

In Bible reading we just ran upon these verses,  
"Now I beseech you, brethren, mark them which  
cause divisions and offences contrary to the doc-  
trine which ye have learned; and avoid them."

For they that are such serve not our Lord  
Jesus Christ, but their own belly; and by good  
words and fair speeches deceive the hearts of  
the simple." Rom. 16:17-18.

It just occurred to us we had never heard a  
sermon from that very good text. Might try it!

### VI

Good to be with Pastor Owen Williams and  
his men at a supper at Utica Church. Rain did not  
prevent the fellows from coming. A privilege to  
talk with them about His work.

Brother Williams and Mrs. Williams gave the  
supper. Some of the ladies helped with the serv-  
ing.

This has been another long and remarkable  
pastorate.

### VII APRIL

S	M	T	W	T	F	S
.....	.....	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	.....	.....	.....

1. State W. M. U. Convention at McComb—  
April 1-3.

2. Christian Literature Month.
3. Sunday School Training Course.
4. Tithes and offerings each week according  
to Scriptures.
5. Association-wide evangelistic meetings.
6. Fellowship Offering.

### VIII

The ladies just know how to put over a great  
program for the Lord Jesus Christ. Congratula-  
tions to Misses Frances Traylor, Edwina Rob-  
inson and Nettie Rhee Traylor.

The W. M. U. Convention remembered the  
President Mrs. Rice in the loss of her sister.

Mrs. Geo. W. Riley was a gracious presiding  
officer.

Pastor Wyatte Hunter said 1350 people must  
have been in the meeting Wednesday. Pastor and  
people went out of their ways to make us "at  
home."

Doxology!

### IX

Brother Walton E. Lee claims our apprecia-  
tion because of his faithful service at the Con-  
ventions and other assemblies. Recording all  
these meetings must be tedious at times, but  
he is there. He can smile about it, too. Mrs. Lee  
helps also.

Brother Jno. Davis is another Board member  
who gives much of his time to the work of the  
Christ. He helps with Now Club meetings. He  
drove over a couple of times to the revival at  
Drew. He was present at Pace some time ago.  
We have yet to call on him as President of the  
Board but that he responds.

Frequently Mrs. Davis lends her presence.  
Brother Kern Pratt and Mrs. Pratt, other fine  
workers are frequently along. Brother and Mrs.  
Berry were with them at Drew. "Now there stood  
by the cross." John 19:25.

Some day the many services of Executive  
Committee and Board members will be more  
largely recognized.

### X

Mississippi Baptists have given to the causes  
of Christ, through this office, over \$20,000 more  
the first five months of the Convention year,  
than for the same period last year. Doxology!

It is fairly well distributed in the three columns.  
For instance, the gain for the calendar quarter  
was over \$13,000. This came from a gain of \$4,-  
500 to Cooperative Program causes, \$5,000 desig-  
nated, and \$3,400 to Now and 5M Clubs. Dox-  
ology!

Let the lovers of the Lord Jesus send it in.  
We pledge to continue handling every penny as  
directed!

## EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

—O—

**Every Christian Should Know That God Wants  
Him To Have The Best In This Life And In  
The Life Which Is To Come.**

While the Lord wants every Christian to have  
the best, there are several things he must do be-  
fore he can receive the best: He must know that  
he deserves the best; he must have an unquen-  
chable desire for the best; He must demand of  
himself the best; He must discipline himself for  
the best; He must dwell with the best; and he  
must do his best.

In the fifteenth chapter of Luke we are told  
of a young man who realized that he deserved  
the best in life, who had a burning desire for the  
best, and was determined to receive it, but did  
not know how or where to find it. He thought  
he could find the best in worldliness and sinful  
indulgences, so gave himself to dining and danc-  
ing and riotous living. But he found that the  
world has nothing to give; that one has to pay  
an exorbitant price for everything he gets from  
the world. He found that instead of giving him  
the best, the world had robbed him of his best.  
It had taken from him his money, his friends,  
his high ideals, his character, his health, his  
manhood, his hopes and then had him cast out.

This young man, known as the prodigal son,  
reached the bottom. He sank to the lowest depths  
of sin, shame, disgrace and despair, but held to  
the conviction that he deserved the best, and  
refused to be satisfied with anything less than  
the best. He finally received the best, but not un-  
til he changed his attitude and chose a different  
philosophy of life.

When he began his quest for the best he made  
demands upon his father and upon everyone ex-  
cept himself. He made no demands of himself.  
This led to his utter ruin as it will all who  
follow the same course. Instead of gaining for  
him the best, it in time brought him to the  
worst. He was in a hog-pen demanding the hogs  
to divide their slop with him when he came to  
himself.

After drinking enough slop to slake his thirst  
and appease his hunger he sat in the hog-pen  
and watched the hogs eat, and as he did so  
he saw himself as he was. He saw himself pen-  
iless, friendless, useless, wretched, serving a  
stranger in a far country, and living with hogs  
which belonged to another. In contrast with this  
he saw himself as he might have been, and as,  
when he left his father's home, he thought he  
would be. He knew that he was capable of doing  
better and that he deserved better, and he then  
and there resolved to be better.

He took another attitude of life and adopted  
another philosophy of life. From that time he de-  
manded nothing of anyone except of himself. He  
demanded the best of himself. He demanded of  
himself what he thought was right and proper  
in others. He demanded of himself repentance,  
and confession, and that he return to his father's  
house and labor. He disciplined himself and gave  
up his riotous living. He changed his associates,  
choosing the servants of his father instead of the  
strangers and hogs in the far country. He did his  
best. He lived up to and carried out his resolu-  
tions.

He had not followed this course long until he  
received the best in life. He received the best  
robe, the best shoes, the best jewelry, the best  
food, the best friends, the best entertainment,  
the best opportunity for service, and the best  
home. And God has preserved the record of his  
life to reveal to us two things: First, the best is  
within reach of every one; and second, how the  
best may be obtained.

—BR—

Miss Thelma David began residence with Rev.  
and Mrs. H. I. Rushing March 26. She weighs  
only seven pounds, 13 ounces, but expects to grow.

It seems receipts will run above \$300,000 for  
the year. That has not happened since 1930—  
eleven years of financial drouth in His service.  
Let us make the \$300,000 for "Christ's sake."

## DEMOCRACY VS. DICTATORSHIP

By J. L. Boyd  
(Continued)

The inherent conceptions of Democracy and Dictatorship are as dissimilar as daylight and darkness and are opposed to each other, the one ever seeking to supplant the other.

Pursuing further in Will Durant's recent book, "The Life Of Greece," we find that Polybius, the greatest of all Hellenistic historians in the second century B. C. summed up the trend of events of more than a thousand years of Greek history thus: "Political history is a repetition cycle of monarchy (dictatorship), aristocracy, oligarchy, democracy and monarchy." It will be noted that in this cycle Democracy is followed immediately by monarchy or dictatorship. Why so?

There must be a reason, and we think we have it in this: Because of the apathy and indifference on the part of the citizens of Democracy. Under oppressive rule the citizenry win, by a struggle, the victory over the other forms of government, and then take a vacation, thinking that everything will move in the proper direction.

Surely "eternal vigilance is the price of liberty," and it is also the surety for Democracy. Ambitious men with greed for power are ever on the alert, even in a Democracy, to take advantage of every opportunity to step forward into a position of leadership to lord it over their fellowmen. And such times are ripe in democracies when the people become inert and indifferent towards the functions of government. When the peoples of a democracy become so, there is a definite drift toward political abuse and corruption, social injustice and economic inequalities which breed dictatorships.

As Will Durant says, "When liberty becomes license, dictatorship is near. The rich, afraid that democracy will bleed them, conspire to overthrow it; or some enterprising individual seizes power, promises everything to the poor, surrounds himself with a personal army, kills first his enemies and then his friends, and establishes a dictatorship." And he cites several instances in the history of Greece on which he bases this statement. This author concludes with this significant remark: "The basic principle of democracy is freedom inviting chaos; the basic principle of monarchy (dictatorship) is power inviting tyranny, revolution and war."

When a people become content to allow others to do their thinking and acting for them, someone is on the spot to do it and force them to accept it, whether they like it or not. It is then no more a government "of the people, by the people, and for the people."

Now, this is not only true in the realm of politics and civil government, but in every sphere of life whenever and wherever people seek to govern themselves. Hence, dictatorships often supplant democracies in church government, even in Baptist churches, associations, conventions, etc. Who has not taken note of ambitious individuals or groups even in these bodies, Baptist bodies, with all their boasted principles of democracy, aspiring to domineer. Seeking to force their wills and wishes on the body? In other words, to dictate the policies of the organization.

In our business meetings, Baptist church conferences, who makes all the motions, and seconds the motions? Is it one person, or one of a small group of influential members, while all the rest of the members meekly wait for that one or one of the small group to make the motion and second it? When that is true, that church is approaching dangerously near to a dictatorship.

The writer was pastor once upon a time of such a church and tried to break up a condition like that by encouraging others to either make some of the motions, or at least second them. And when some unfamiliar voice did venture to second a motion, how he or she would be embarrassed by nearly all eyes being turned in his or her direction, to such a one who would venture to supersede the "old regulars." Even Baptist churches must be on their guard lest they drift into an aristocracy or dictatorship.

In some quarters the "Board of Deacons" have taken over practically the entire functions of church government, not always purposely nor willingly, but because of the indifference of the great body of the membership. Somebody has to do it, and so they have consciously or unconsciously drifted into that state of affairs. Numbers of members of Baptist churches will say, "Let the deacons look after that matter; that is what we elect them for." And then if matters do not go as the people wish they would, it goes the rounds that "the deacons run the church." Well, some "boards of deacons" do, and having become self-perpetuating bodies themselves have turned the churches into oligarchies and dictatorships.

We heard a Baptist evangelist recently making an appeal for people to join the church "by any of the ways the governing board of this church has determined." Now, a professional evangelist may be excused for using such language, but for such an expression to be current in Baptist circles indicates a dangerous trend away from our cherished principles of democracy.

Take another custom of election of officers in our various Baptist bodies. A nominating committee is appointed who bring in a report together with a "slate" of nominations for all officers; it is moved that the report be received and the "slate" of nominations be elected in toto. Now who among us even in Baptist bodies would venture to move a substitute for any one of the persons nominated by the committee, and bring down upon his head the criticism of the body? Oh, of course, it is always understood that any person is at liberty to make nominations from the floor upon the report and recommendation of such a committee. But, we repeat the question, who would venture to do so and risk the consequences? Is there not a danger in this procedure of drifting away from democracy?

A case in point: In a religious group recently such a nominating committee was appointed according to custom to report with nominations a month hence. At this meeting a month hence the chairman of the committee apologetically reported his inability to convene the committee. It being already a month later than the usual time for election of officers for the incoming year, a member of the body moved that the chairman and committee be exonerated for any delinquency and that the body proceed immediately with the election of officers by nomination and acclamation. Seconded. Whereupon the chairman walked deliberately toward the fireplace, tearing up the slip of paper he had taken from his pocket, and threw it into the fire. Another member of the body moved to amend the motion to permit said chairman to present the "slate" of nominations he had individually prepared. The mover of the motion expressed opposition to the amendment, suggesting that the chairman had the same privilege any one else now had to make nominations.

The amendment prevailed almost unanimously, he read his "slate," and it was elected unanimously. There was no objection to the "slate" of nominations, but to the violence being done to the principles of democracy in one man (who in his apology expressed satisfaction of having served in the same capacity a year before (dictating (?) the election.

And does it not appear conspicuous that even in our Baptist assemblies, all along the line, from the local church on down to the biggest conventions, that the chairman of the nominating committee or the committee on committees is picked from a certain little group, called the "inner circle." And I repeat the question asked above, who would risk the consequences of moving a substitute for any nomination for office such a committee might bring in? Well, it is a drift from the principles of democracy.

Let us not, especially in Baptist circles, permit "government of the people, by the people, and for the people" to perish from the earth.

Dr. J. A. Taylor of Brookhaven is resting quietly at the Baptist Hospital in Jackson. May the Lord restore him to his work.

REPORT OF NOMINATING COMMITTEE  
ADOPTED BY THE STATE W.M.U.

For President, Mrs. Ned Rice  
Vice-President, Mrs. John King  
Recording Secretary, Mrs. D. C. Simmons  
Mission Study, Mrs. W. A. Bell  
Personal Service, Mrs. A. L. Goodrich  
Stewardship, Mrs. J. H. Street  
Training School, Mrs. J. L. Johnson  
Margaret Fund, Mrs. D. M. Nelson  
Office Secretary, Nettie Ree T aylor  
District Chairmen:

Mrs. Webb Brame, Mrs. J. A. Anderson, Mrs. R. Pressgrove, Mrs. F. V. McFatrige, Mrs. H. L. Rhodes, Mrs. H. F. Broach, Mrs. J. H. Mathews, Mrs. I. L. Toler.

## Young People's Counselors:

Mrs. G. A. Carothers, Mrs. A. Alexander, Mrs. W. W. Gunn, Mrs. S. B. Cooper, Mrs. W. K. Curry, Mrs. A. B. Moore, Mrs. H. B. Longest, Mrs. E. T. Harvey.

—BR—

Remember the many boys and girls of the Baptist Orphanage at this Easter season.

We have received a prospectus of the summer's work at Ridgecrest, N. C. It is most interesting. You may obtain similar information by writing to Mr. Perry Morgan at Ridgecrest, N. C.

A few days ago a friend of the Orphanage sent a special contribution from a distant state asking that the gift be used in memory of his mother's birthday to provide some special food for the children. Hamburgers and buns with all accessories, doughnuts and hot chocolate were provided for this special occasion and thoroughly enjoyed. All of the Orphanage family express their appreciation for this thoughtfulness and act of kindness on the part of the contributor.

"Shake before taking" is a label which is often put on a bottle of medicine. It may be worthless unless this is done. Our mission programs are often the same way. They have to be shaken up to fit changing conditions. We saw that in Cuba and Mexico a generation ago. We are seeing it in China and Japan and Europe today. And if we will open our eyes we may see it in Mississippi. In Camp Shelby at Hattiesburg, in the ship building plants at Pascagoula men have been massed in such a way as to constitute a new mission problem. It is up to us to adjust our program to meet the opportunity. It is not a simple program. Indeed it has some serious difficulties, but where there is a need there is a wayway to meet it. We get fossilized and petrified in our methods. But the Lord shakes things loose and provides new fields and new opportunities. In Jeremiah the Lord condemns Moab for being as wine settled on the lees, that has not been shaken up and poured back and forth. In Zephaniah the Lord says, "I will search Jerusalem as with candles, and punish the men that are settled on their lees."

Some of our readers have doubtless examined a copy of the new magazine by the Sunday School Board, "The Quarterly Review." It combines the publications already issued by the Board, the "Periscope" and the "Southern Baptist Handbook." It is evidence of the fact that the Board is thoroughly alive, inasmuch as it shows the ability to adapt itself to changing conditions, or new evidences of need. The Board seems able to anticipate a need before most of us can see it, and alter its plans accordingly. By making a quarterly instead of an annual handbook the facts can be presented up to date and while they are new. The material in the Quarterly is such as the Board needs to keep before the people. This first issue is for March, April and May of 1941. It contains articles of historic value as well as those for immediate use. They are by the editor, Dr. E. P. Alldredge and Associate Editors, J. E. Dillard, Walter M. Gilmore, and Geo. W. Card. Lots of folks can get their pictures in it. Other writers are Mrs. C. D. Creasman, Dr. J. B. Lawrence, Geo. W. Sadler, Miss Kathleen Mallory, the Lambdines, Dr. Austin Crouch, W. O. Lewis and many other denominational leaders. The magazine has about 100 pages; price 25c a quarter; \$1.00 a year.

g  
C. Simmons  
ell  
Goodrich  
et  
ohnson  
elson  
Traylor

. Anderson, Mrs.  
atridge, Mrs. H.  
s. J. H. Mathews,  
  
Alexander, Mrs.  
Mrs. W. K. Cur-  
B. Longest, Mrs.

nd girls of the  
er season.

of the sum-

It is most inter-

information by  
Ridgecrest, N. C.

the Orphanage  
a distant state

memory of his  
ome special food

nd buns with all  
chocolate were

and thoroughly  
family express

ughtfulness and  
he contributor.

el which is often  
may be worthless

in programs are  
to be shaken up

aw that in Cuba  
We are seeing it

today. And if  
see it in Missis-

tiesburg, in the  
oula men have

to constitute a  
us to adjust our

ity. It is not a  
s some serious

need there is a  
ilized and petri-

rd shakes things  
and new oppor-

condemns Moab  
ees, that has not

k and forth. In  
ill search Jeru-

sh the men that

btless examined  
e Sunday School

." It combines  
y the Board, the

Baptist Hand-  
that the Board

as it shows the  
g conditions, or

d seems able to  
f us can see it,

. By making a  
l handbook the

e and while they  
quarterly is such

ore the people.  
April and May of

istoric value as  
They are by the

Associate Edi-  
lmore, and Geo.

their pictures in  
Creasman, Dr.

Miss Kathleen  
stin Crouch, W.

minational lead-  
00 pages; price

**The Baptist Record**

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

D. A. McCALL, Executive Secty.  
P. I. LIPSEY, Editor & Bus. Mgr.  
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter, April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

Our advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, 40 Worth Street, New York,  
N. Y.; J. Archie Willis, 162 E. Ohio Street,  
Chicago, Ill.; Geo. F. Dillon and Julian A.  
Kirk, 509 National Fidelity Life Building,  
Kansas City, Mo.; G. H. Ligon, 421 Bibb  
more Ave., Asheville, N. C.; J. W. Ligon,  
729 Park Drive, N. E., Atlanta, Ga.

**NORTH-WEST MISS. PASTORS  
CONFERENCE**

The following is suggested pro-  
gram for the North-West Mississip-  
pi Baptist Pastor's Conference meet-  
ing at Sardis, April 15th:

9:45 A.M.-11:00 A.M.—Devotion-  
al—H. J. Rushing, Collierville, Tenn.

10:00-10:30—Reports From Fields  
—Pastors Present.

10:30-11:00—The "Now Club"—  
By Representative.

11:00-11:30—Sermon Outlines—  
O. C. Chance—Crowder, Miss.

11:30-12:00—Acts 7—M. C. Whit-  
ten, Hernando, Miss.

12:00-12:15 — General Discussion  
of Acts 7.

12:15-1:30—Fellowship and lunch.

1:30 P.M.-2:00 P.M.—Acts 8—E.  
C. Horton, Hernando, Miss.

2:00-2:15—General Discussion of  
Acts 8.

2:15-2:45—Acts 9—W. R. Med-  
ling, Lamar, Miss.

2:45-3:00—General Discussion of  
Acts 9.

3:00-3:15—Miscellaneous and ad-  
journment.

This meeting was first announced  
for Batesville but circumstances  
make it necessary to change to Sar-  
dis for this time. We urge the Pas-  
tors of this section to attend.

Prayerfully,

H. J. Rushing

Ch'm. Program Com.

—BR—

**DOUBLE SPRINGS**

—O—

It was the writer's privilege to  
attend Double Springs (Zion Asso-  
ciation, Webster County) Sunday  
School on Sunday, March 30th. A  
missionary program was held and  
a special contribution made. The  
rapid growth of the school during  
the past few years is almost miracu-  
lous. Under the leadership of Su-  
perintendent W. A. Turman and a  
corps of efficient God-fearing men  
and women, who serve in any ca-  
pacity called upon, the school has  
reached every requirement for  
standardization and is the only one  
(possibly one exception) in the  
county that has attained this worthy  
goal.

Brother Turman operates his own  
truck at his own expense and brings  
them in.

**THE MISSISSIPPI BAPTIST NOW CLUB**

FRANK E. SKILTON, General Chairman

**A Program of Perseverance****MORE NOW CLUB MEETINGS**

Organization meetings for  
the debt-paying movement will  
be held this week and next in  
sixteen associations. Church  
Chairmen, Church Chairwo-  
men, and Pastors will attend  
the meetings for their associa-  
tions. The schedule of meetings  
follows:

Marshall County, April 10,  
Holly Springs, 10 a. m., J. F.  
Bailey, presiding; Lafayette  
County, April 10, Oxford, 2:30  
p. m., W. N. Ethridge, presid-  
ing; Panola County, April 11,  
Batesville, 10 a. m., Bryant  
Young, Sardis, presiding; Yal-  
obusha County, April 11, Cof-

feeville, 2 p. m., G. E. Denley,  
Coffeeville, presiding; Calhoun  
County, April 12, Calhoun City,  
10 a. m., R. S. Davis, Pittsboro,  
presiding; Chickasaw County,  
April 12, Houston, 2 p. m., E.  
C. Edwards, Houston, presid-  
ing; Tippah County, April 15,  
Ripley, 10 a. m., J. E. Buchan-  
an, Blue Mountain, presiding;  
Benton County, April 15, Ash-  
land, 2:30 p. m., Marvin Gresh-  
am, Ashland, presiding; Union  
County, April 16, New Albany,  
10 a. m., Varda Smith, New  
Albany, presiding; Pontotoc  
County, April 16, 2:30 p. m.,  
R. S. Pitts, Jr., Pontotoc, pre-

siding; Lee County, April 17,  
Tupelo, 10 a. m., Dr. W. R.  
Hunt, Tupelo, presiding; Pren-  
tiss County, April 17, Boone-  
ville, 2:30 p. m., Rev. J. D.  
Thompson, Booneville, presid-  
ing; Alcorn County, April 18,  
Corinth, 10 a. m., E. M. C.  
Hawkins, Corinth, presiding;  
Tishomingo County, April 18,  
Iuka, 2:30 p. m., Rev. C. C.  
Perry, Glen, presiding; Mon-  
roe County, April 19, Aber-  
deen, 10 a. m., L. G. Smith,  
Aberdeen, presiding; Itawam-  
ba County, April 19, Fulton,  
2:30 p. m., Dr. R. L. Senter,  
Fulton, presiding.

It was a joy and inspiration to  
endeavor in my weak way to try  
and teach the young peoples class  
in the absence of their regular  
teacher, Sister Trannie Williams.

Watch this church and Sunday  
school grow, and who knows but  
there may come preachers, mission-  
aries and other Kingdom workers  
from this fine team of Christian be-  
lievers.

Yours in the advancement of His  
Kingdom.

W. H. Womack.

P.S. This church was one of the  
first to take the initiative in putting  
on the E F Plan for the Record.

—BR—

**MISSISSIPPI BAPTIST STUDENT  
UNION RETREAT**

Each year Mississippi Baptist  
Students retreat from their busy  
school lives to a quiet place where  
they can come near to God and re-  
ceive inspiration and methods with  
which to further Christ's Kingdom  
on the campuses of the state. This  
year the retreat will be held at Leg-  
ion State Park, Louisville, Miss. on  
April 25-26. The theme that has  
been selected is found in John 11:  
28b—"The Master is come and call-  
eth for thee". The Friday evening  
address, "His Call to Personal Sur-  
render" will be given by Dr. J. A.  
Stewart of West Point. The Morning  
Watch with the subject, "His Call to  
Worship" will be conducted by Mrs.  
Wilfred C. Tyler of Blue Mountain.  
Saturday morning Student Secretary  
Billy Ball of Clinton will speak on  
"His Call to Personal Service", and  
Mr. William Hall Preston, South-  
wide Associate Secretary, will bring  
the closing message on Saturday af-  
ternoon on "His Call to Steadfast-  
ness". A good representation from  
each B. S. U. Council is expected.  
Each student will come with the  
desire that Christ shall have full  
possession of his life as a council-  
man. Surely they shall have the  
prayers of every Mississippi Bap-  
tist, not only during the retreat, but  
throughout the year.

**MISS. BAPTIST STUDENTS IN  
YOUTH REVIVALS**

—O—

Almost every pastor in our state  
realizes the value of Youth Revivals.  
Last summer from the ranks of Mis-  
sissippi Baptist Students went sev-  
eral revival groups into many of our  
churches, and great results follow-  
ed. There are groups of our students  
who desire to do the same kind of  
work this summer. They feel that  
Christ has called them to give their  
summer to Him, and are willing to  
go out seeking to bring the youth  
of our state into a closer walk with  
the King. If there is any pastor in  
the state who wishes to have one of  
these groups come to his church, he  
may contact Miss Mary Maude  
Thetford, Mississippi Southern Col-  
lege, Hattiesburg or Mr. Bill Bean  
of Mississippi College, Clinton. We  
hope that many pastors will take ad-  
vantage of this marvelous oppor-  
tunity.

—BR—

**TO AN UNKNOWN FRIEND**

—O—

We take this method of express-  
ing our heart-felt thanks for the  
fifty, "Broadman Hymnal", song  
books you donated to us. Although  
your name is withheld, we will ever  
cherish the memory of your gener-  
ous gift.

May God, in His infinite wisdom  
and mercy, guide and keep you til  
Time, in its ceaseless surges, bears  
you to the shores of Eternity.

New Zion (Choctaw Co.)  
Church Committee.

—BR—

**This Is Youth Week Month**

Have you planned to observe  
"Youth Week". We will be glad to  
send you a leaflet that discusses  
this splendid idea. Youth is the  
manhood and womanhood of tomor-  
row and they will be what we make  
of them. Youth Week gives these  
older young people the privilege of  
experiences that their elders now  
assume as their religious church op-  
portunity.

**INVERNESS CHURCH**

—O—

Encouraging news. Our church  
exceeded our goal of \$2000.00 for the  
Now Club. I believe we will give  
that much, even tho some pledgers  
move away. We set \$75.00 as a goal  
for the Sunday School, 81.16 to reach  
in the Home and Foreign Mission  
offering. We have exceeded that  
goal too. In this mail we are send-  
ing the Orphanage Building Fund  
\$10.80. It seems no trouble at all  
to ring the Cash Register. It is  
much easier to pay than pray.

Just now we are trying to rattle  
the windows of heaven with our  
prayers in preparation for the meet-  
ing that is to begin on April 13.

Brother W. L. Compere of Bel-  
zoni, Miss. will do the preaching.  
We sadly need reviving. I do. Pray  
for us.

C. W. Baldrige, Pastor.

—BR—

My mother and daddy attended  
the W.M.U. Convention at McComb  
last week, leaving me in my happy  
Orphanage home. They told me the  
ladies were so interested in the boys  
and girls of the Orphanage that  
they are going to remember them  
with a good cash offering on Moth-  
er's Day. In a few years I will be  
so glad to sho wvisitors over our  
campus. Come to see us. Your little  
new friend, Nancy Ray Mize, age 2  
months.

**HEADACHE**

When your head aches and nerves  
are jittery, get relief quickly, pleas-  
antly, with Capudine. Acts fast be-  
cause it's liquid. Follow directions on  
label. All druggists. 10c, 30c, 60c.

**Liquid CAPUDINE****Boils & Itching**

Don't let Boils and Itching keep you in  
misery. Enjoy the soothing and cool-  
ing antiseptic properties of GRAYS  
OINTMENT. On the market since  
1820. Growing more popular every day.  
35c at all drug counters.

## W.M.U. CONVENTION—

(Continued from page 2)

The next speaker was Secretary D. A. McCall who spoke on "Faithful Stewards." He said our hearts were stirred by the demonstration just given. Thanks expressed for the cooperation of the women. Mississippi Baptists are emphasizing evangelism and stewardship, majoring on paying our debts. Many thousands are signing tithing cards. Our receipts were \$50,000 more last year than the year before. In the first five months of this year there has been an increase of over \$20,000. We shall probably go over \$300,000 this year. If any man comes to Jesus he must hate his own life; we must count the cost. We must put Jesus first; He must be Lord of all.

The "Now Club" is our present method of paying the debts of Mississippi Baptists. Of 1600 churches in Mississippi, 1200 have a part in the program. We have to pay half a million bonded debt, of which one-fifth has already been subscribed, and the work is going busily on. All our needs, which are many, wait on the payment of this debt. We can save a large sum in interest. Love never fails.

Then were introduced the office force in Jackson. First Miss Nettie Ree Traylor, office secretary reported the kind and amount of work done in the Headquarters office. This will be given elsewhere. Next Miss Edwina Robinson reported on the Young People's Work. This report will be furnished elsewhere.

Miss Traylor made her annual report: We are all His ambassadors, and His name is our trust. New recruits are attending the W. M. U. clinics. All are anxious to learn and grow. Some of our weak organizations have died. We must take care of these. There are fewer subscribers to Royal Service. An increase in A-1 unions; awards were given to all of these. Our W. M. U. met its apportionment of \$12,000 to the Training School. One of our young women went this year as a missionary to Santiago, Chili. Work has been done among the negro women in Mississippi. Good response was made for the white cross appeal for hospitals in Africa. The Annie Armstrong, Lottie Moon and Margaret Lackey offerings went considerably beyond the year before.

Mrs. Riley introduced former President Mrs. Aven who presided while Mrs. Riley read the report of the President, Mrs. Rice, who was absent. This report recited the troublous times in which we live and brought comfort from the prophecy of Habakuk. The night is far spent, the day is at hand.

Our need is courage. This insures victory.

An appeal was made for enlarged subscriptions to the W. M. U. literature. The monthly magazines and the Baptist Record are essential to the work of the Union. We are facing greater perils today than for centuries. We must face these conditions with Christian courage and with intellectual and spiritual equipment.

The W. M. U. is fully committed to the payment of our denominational debts. They will be respon-

sible for their share. We are well able to rub out the debts. We must pray and we must constantly speak of it till the debts are paid. One of the bulwarks in all our work is the observance of seasons of prayer, that for Home Missions, State Missions and Foreign Missions.

Announcements were made, and Hillman College quartet sang, "I know of a Name."

Miss Juliette Mather was the last speaker of the morning. She is the Southwide Young People's Leader, who has more inspiration for her avoirdupois than anybody you know. She spoke first of the goodness of God to us in this land where we have peace in contrast with many in other lands where strife and grief prevail. She retains the girlish voice that fits her for work among young women.

This should be a time of constant and earnest prayer to God. The need is so great. Our God is so gracious. We have access to Him, and power with Him through prayer. By this we will win nations from darkness to light, from sin to God. How the people in other lands revel in this opportunity for fellowship in prayer. Prayer still changes things.

We must keep up with our world and its needs through the religious papers. Changes are being made rapidly over the world today. Are we concerned about whether it shall be for better or worse. What are we and our young people reading? What are in your magazines racks and on your tables?

Our debts have been a great blessing to many. They have enabled us to prepare and send young men and women as missionaries and thus multitudes of souls will through them find their way to Christ and to heaven. We have given little in proportion to what we can do. The government can and will take millions out of our pockets in taxes. We need to learn that we can give.

Today Uncle Sam is pointing his finger and saying, "I want you." Today Jesus is holding out his pleading hand and saying "I want you."

The Mississippi College quartet of young women sang "Jesus Saves."

## Second Day—Afternoon Session

"Jesus Shall Reign" was sung. Mrs. John King read selections of Scripture from the Prophecies of Zachariah and Daniel and led in prayer.

"Beacon Lights from Home and Foreign Fields" was the order at this time which consisted of reports of some of those engaged in some special phases of work.

Rev. Clovis Brantley in the employ of the Home Mission Board spoke interestingly and informingly of the work he is doing at the Rescue Home in New Orleans. In the past three years 26,668 have passed through the home, the ages of whom ranged from 17 to 84. Eleven religions are represented in this number. From these 962 were led to an acceptance of Christ as a Saviour. In the woman's department of the work a number of cases were cited as objects of rescue from lives of shame, some of whom were from Mississippi.

Miss Milbry Guest is working among the French in Louisiana and

recited a number of experiences which showed how the Lord is using her in uplifting the people in this needy section. Miss Guest is a partial product of the W. M. U. of Mississippi, having received a scholarship they provided.

A section on the River Front in New Orleans fifty blocks long by twelve blocks wide of the poorest people in that city is the territory of the Good-Will Center under the direction of Miss Gladys Keith also a Mississippi product, a student of Blue Mountain College. Her report was interspersed with much wit which made it of unusual interest.

Miss Mollie Cohen, a Jewess, gave an impassioned plea in behalf of her people and earnestly appealed to the women to do not less for others but more for Jesus.

## Second Day—Evening Session

This was Young People's Night with the program in the hands of Miss Edwina Robinson the leader in the work among young people in the state.

"O Zion Haste" was sung and brother G. O. Parker led in prayer.

In a second message to the Convention Mrs. J. H. Ware recounted much of her experience as a missionary in China. It gave much helpful information relative to conditions as they exist in that country.

Miss Juliette Mather spoke on "The Way of Missionary Education" following which a pageant was given using the young people of the host city. The subject was "The Day is at Hand—Look—Lift." It depicted impressively the need and importance of world-wide missionary training among the young people.

## Wednesday Evening

If our usual State Conventions have some times an excess of "business" in their sessions and consequent lack of inspiration, not so with the W. M. U. Convention. "Business" is a small item on their program, and the time is given to worship, to information and to stirring appeal. Those who heard the addresses this afternoon from the people who are actually doing the mission work in New Orleans of different groups will never doubt that the Lord is using them to save people, to start them in the Christian life and to equip them for service. This was "Exhibit A," and everybody is grateful.

The evening session carried us

on, taking us into another field, namely the work among the young people. Naturally the program was in charge of Miss Edwina Robinson, leader of the Young People in the State. And you may be sure the songs like everything else were missionary. We sang "Glad tidings."

Mrs. Ware for several years a missionary in Shanghai, whose husband is still there spoke about this work in the Japanese occupied city. She told of the "bloody Saturday" when bombs were falling thick. She exhibited a fragment of shrapnel picked up after a raid on the college campus. This sort of thing went on for three months. And then she told of how the young converts were faithful in it all. At the triennial convention of young people 120 dedicated themselves to Christian service. She told of 21,000 Jews who were brought as refugees to Shanghai, and how personal kindness shown them and mission work among them had resulted in many conversions. She gave the story of a Chinese boy converted who had served the Master in the army.

After the singing by a quartet of young women from Mississippi College, Miss Juliette Mather spoke about the work of young people. She made a plea for peace and against war as the means of settling international difficulties. The address shows careful preparation and familiarity with present world conditions and needs.

(Continued on page 14)

## Pull the Trigger on Lazy Bowels, with Ease for Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin for perfect ease to your stomach in taking. For years, many Doctors have given pepsin preparations in their prescriptions to make medicine more agreeable to a touchy stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative-Senna combined with Syrup Pepsin. See how wonderfully the Laxative-Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative-Senna at your druggist today. Try one Laxative combined with Syrup Pepsin for ease to your stomach, too.

## New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

### WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

5 subscriptions, new or renewal.....\$1.35 each  
10 subscriptions, new or renewal.....\$1.25 each

For one-half or more of the resident families the rate is \$1.00 per year.

TAKE ADVANTAGE of these new rates NOW.

## THE BAPTIST RECORD

Su  
I  
E  
J  
MISS C

A nu  
ciational  
ned for  
moting V  
associatio

This is  
the Sun  
only too  
associatio  
clinic. W  
writing e  
erintende  
nish free  
suggestion  
and will  
motional  
that day.

Such a  
to promo  
opportuni  
the churc  
this way  
of the wo  
tions of  
grams of  
your asso  
when and  
shall help

The pac  
ble school  
1941 are  
glad to m  
who requ  
ning for  
the date;  
your book  
tise it we  
a much b

Apr  
April is  
day school  
in the Spr  
ing classe  
in April i  
Book We  
History, S  
dies in Ro  
Scriptures

Plan for  
Get your  
or books;  
advertise  
church sch  
ble. Blank  
es may be  
the Sunday  
530, Jacks

Chr  
Each ye  
School and  
promote C  
week just  
year the v  
4-11.

The aim  
is to put  
place and  
home in ou  
tional prop  
home to re  
seen guest

A sugge  
ties has be  
and special  
for it. Writ  
can be a g  
and should  
some time

## Sunday School Department

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS CAROLYN MADISON, ELEM. SEC.

### V. B. S. Clinics

A number of the V. B. S. associational superintendents have planned for a one-day clinic for promoting Vacation Bible schools in the association this year.

This is a most excellent plan, and the Sunday School Department is only too glad to cooperate with any association in promoting such a clinic. We shall help advertise it by writing every pastor and every superintendent in the association; furnish free literature and program suggestions for the day's program; and will also provide the free promotional literature for distribution that day.

Such a clinic is a very fine way to promote the work by giving the opportunity for representatives from the churches to come together in this way for an informal discussion of the work, and to have demonstrations of certain parts of the programs of these schools. Plan one for your association, and let us know when and where it will be, and we shall help you.

### Free Literature

The packages of free Vacation Bible school promotional literature for 1941 are now in, and we shall be glad to mail a package to any one who requests it. Don't delay planning for your school this year. Fix the date; enlist your faculty; get your books. Plan early, and advertise it well. All these things insure a much better school.

### April—Training Month

April is here. That means for Sunday school workers the great month in the Spring of the year for training classes. The emphasis this year in April is on the Bible books: The Book We Teach, Outlines of Bible History, Studies in Ephesians, Studies in Romans, The Spade and The Scriptures, etc.

Plan for a great school in April. Get your teachers; select the book, or books; fix the exact week for it; advertise it thoroughly; make it a church school for studying the Bible. Blanks for reporting the classes may be had upon request from the Sunday School Department, Box 530, Jackson.

### Christian Home Week

Each year the Sunday School School and Training Union jointly promote Christian Home Week the week just before Mother's Day. This year the week is the week of May 4-11.

The aim of Christian Home Week is to put special emphasis on the place and ministry of the Christian home in our whole Christian educational program, and to lead every home to recognize Christ as the unseen guest at all times.

A suggestive schedule of activities has been planned for that week, and special literature is now on hand for it. Write us if you want some. It can be a great week in any school, and should have definite planning some time in advance of the week

to make it the best. The week classes on Mother's Day.

### More Standards

The Monticello school, Rev. D. O. Horne, pastor, and Mr. A. P. Smith, superintendent, has also joined our list of standard schools. This is the first time in the history of that church that the Sunday school has been on the standard group. Heartiest congratulations to all.

The Young People's class—Fidelis—of Union, Mrs. D. D. Smith, teacher, and the Fidelis Adult class, Itta Bena, Mrs. R. F. Love, teacher, have also become standard within the last few days. We are most grateful to these fine teachers and their classes for this splendid work in bringing the classes up to this high plane of work.

Others should do likewise. Check up and see where you are short, and then plan to meet those places right away. Blanks sent upon request.

—BR—

### EDUCATING—

(Continued from page 6)

The faculty has grown with the expanding needs of the institution. During the year 1939-40 eight advanced and graduate students of the Baptist Bible Institute took part in the teaching force. The students who finished the second year's work passed up to constitute a third year group calling for additional teachers. Two other colored teachers were added also and two other young lady teachers from the Training School of the Baptist Bible Institute. During the current year the eleven student teachers aid in the day and night courses for men and three young lady teachers aid in the Women's Department. This brings the total number of our instructors up to twenty-one. The student teachers are helped by student aid and scholarships from the Baptist Bible Institute to an approximate total amount of two thousand dollars a year. This is a noble part which the Institute is playing in the education of the Negro ministry.

The financial support of the institution has not grown as rapidly as we might hope, though there has been substantial progress. The local Baptist churches have done nobly and this year the white churches in the New Orleans Association are undertaking to raise approximately a thousand dollars, while the colored churches are attempting to reach the same amount. The State Board of our Louisiana Convention has helped us during the past two years with a contribution of two hundred and fifty dollars and a few contributions have come in from the outside including one of two hundred dollars annually from a lady contributor in the state of New York.

During these three years of successful work the self-sacrificing character of the effort of both faculty and trustees, both colored and white, has been abundantly proven over and over. The character and work of the students has been gratifying. Fourteen men completed at the end of the second year's work the Busy Pastors Course. Nine of these continued their course through the third year receiving the diploma of the English Theological Course and a number of these will complete the full four years' course and re-

ceive the full degree of the Seminary at the end of this year. This growth in view of the great difficulties faced and the obstacles to be overcome is indeed phenomenal.

The organization of the institution is based on a well elaborated constitution and by-laws wrought out with much care by a committee of the trustees and faculty and has worked well through almost four years.

In planning the character of our organization we followed out in the committee work of the Board of Trustees the soundest principles that experience has taught us. Universal experience has proven that every race, people or nationality must develop its own work and institutions in the long run. In mission work in South America it was the experience of the writer that our colleges and Seminaries had to be organized so that ultimately the missionary could drop out and the institution would be run wholly by the people of the country or nation where it was founded. The only way for the Negro race to develop more universally their own initiatives is by exercising those initiatives in their institutions. We desire, therefore, in this organization that our Negro brethren should from the beginning have the main part in carrying on the work as they do in fact. It is well that the white brethren should have a large part in helping but that the Negro leaders should have the real leadership in the work. The institution should be fostered as a sister institution rather than as a daughter institution of one of our white seminaries. This was the view acceptable to its Board.

The interest in the local Baptist churches, both white and colored, has deepened with each year. The City Mission Board or committee of the Orleans Association (white) has adopted the institution in its budget giving to it the largest single contribution of all the various interests it fosters. A number of the leading churches (white) have the school in their budgets beyond the common contribution of the City Mission Board; and the State Board of Louisiana, recognizing the merits of the work being done, recently voted to double its contribution of previous years making it five hundred dollars. The W. M. U. of Louisiana has been paying for two years the salary of the young lady (white) at the head of the Women's Training Department of the school. All of these facts have stimulated the local colored churches, weaker financially, to do their utmost to help on this struggling young school. The members of the faculty have gone on for the four years making great sacrifices of their time and almost wholly without monetary compensation.

The school has already gained a fine hold on the affections of the Negro leaders and churches and proven to be a great factor in unifying the interests of their associations and churches. It is coming fast to be a center of spiritual unity for all the Negro Baptists in this greatest city of the South. It is also proving to be a great bond of fraternal Christian good-will between the races in this city and state. We feel justified on the basis of the

evident approval and blessing of the Lord on its work already done and especially in view of the persistent and self-sacrificing work of the members of the faculty, in presenting to the Baptist Brotherhood, white and colored, North and South, this young institution for its adoption into the institutional family. We cannot but feel that it is a child of Providence and of prayer like its sister institution across the way several blocks, the Baptist Bible Institute, which from the beginning has had so much to do in helping to nurture the infant school toward maturer years. We are impressed profoundly with its opportunities to reach a large number of ordained colored Baptist preachers in New Orleans and the surrounding sections of this and adjoining states and minister a substantial education to as many as desire to sacrificially cooperate in working it out by hard and persevering study.

Its needs are great and evident. First and foremost of all, it needs the moral and spiritual backing of Baptists, white and colored, North and South, in unceasing and faithful prayer to God on its behalf. No institution can succeed without this most important kind of cooperation. Less important, but yet essential, is a moderate cooperation in meeting the financial necessities of a noble, self-sacrificing faculty. Three Negro professors need to receive at least sixty dollars each for twelve months in the year. It needs and we earnestly hope that it may be God's good pleasure to raise up some steward of His Kingdom to give the institution sixteen thousand dollars for the purchase of a substantial and well located property which is available and which would serve admirably for the installation of the institution for some years to come. These are present and urgent needs.

There are many strong reasons for promoting the work of this institution with all haste and dispatch now. The strategic character of such a school in the face of such a situation and such a time is clearly obvious. The opportunities open before the school to reach and educate a large number of the local ministers who could never go elsewhere for their education is insistent. Many of them are studying in the night classes already. The presence and sisterly cooperation of the Baptist Bible Institute in carrying through the plan to build up such a school in New Orleans is surely providential. Such a school will bring the kingdom forces, colored and white, together in a way to constitute an outstanding example of Christian fraternity in which there is neither Jew nor Greek, bond nor free, race nor nationality. Such an example and spirit is the only solution for the race problems and the salvation of the world.

This new institution with good will to all and earnestly soliciting good will from all, makes her bow to the Baptist family, trusting that she may ever be worthy of your kindest wishes and best help and cooperation as she seeks to carry out her mission in this needy section of the moral Vineyard.

—BR—

SUBSCRIBE FOR THE RECORD

on page 14)

trigger on  
els, with  
omach, too

brings on acid in-  
set, bloating, dizzy  
gue, sour taste and  
omach is probably  
because your bowels  
for Laxative-Senna  
those lazy bowels,  
Pepsin for perfect  
in taking. For years,  
given pepsin prepa-  
criptions to make  
ble to a touchy stom-  
laxative contains  
on Dr. Caldwell's  
ned with Syrup Pep-  
fully the Laxative  
nerves and muscles  
bring welcome relief  
And the good old  
this laxative so com-  
our stomach. Even  
the taste of this  
ive. Buy Dr. Cald-  
a at your druggist  
ive combined with  
o your stomach, too.

es

00 per year or

UB RATES

each  
each

rate is \$1.00

OW.

ORD

# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

If you have overlooked or delayed sending the little gift that we spoke of last week, you still have time if you act immediately. You'll have to hurry though. I already know of some things that are being sent. You'll find the necessary address in last week's paper.

Our financial report for March is at the close of our page. Look at it and see if you wouldn't like to help make it even better this month. If enough of you feel that way about it, it won't be hard to do.

With love,  
Mrs. Frances Steele

## BIBLE STUDY

Telling the Good News. Read Luke 8:26-40.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10: 15b.

Jesus crossed the Lake of Galilee with his disciples and their boat landed near the town of Gerasa. Scarcely had they touched the shore when they were met by the blood-curdling cries of a wild man, who was possessed with demons, coming to meet them. He wore no clothes and he was so strong and uncontrollable that even chains could not hold him. There were no asylums then and poor unfortunates like this man, who were too dangerous to be allowed in the towns, were driven out to live in the caves and tombs in the hillsides. This man was so fierce that everyone was afraid to go that way.

When the demoniac recognized Jesus, he fell down before him and cried out, "What have I to do with thee, Jesus, Thou Son of God? 'Have you come to torment me before my time?' for Jesus had commanded the unclean spirit to come out of the man.

Jesus asked him, "What is your name?" And the demon who was in the man and controlled him answered, "My name is Legion for we are many." He was possessed not of one demon but of many. Then the demons begged Jesus that if He cast them out that He would let them enter into a herd of hogs that were feeding on the mountainside. Jesus allowed them to do so, and when they were come out of the man, they entered into this great drove of pigs, about two thousand in number, and the whole herd rushed madly down the steep, into the lake and were drowned.

Those who fed the swine fled in terror and spread the startling news in the town and all over the countryside. The whole town poured out, wild with excitement and curiosity and concern for their property. They found the onetime dreaded madman, for fear of whom no one dared pass that road, sitting at the feet of Jesus, calm, clothed, and in his right mind. Instead of being grateful for the wonderful cure that Jesus had performed, they began to be afraid of Jesus' power and of what else might happen to their property and they begged Jesus to leave their country. Jesus turned sadly but at once to take the boat and return to the other side.

As Jesus was stepping into the boat, the healed man came forward and begged and kept on begging Jesus to be allowed to go with Him. He wanted to be with the one who had done so much for him. But Jesus had something else, something harder, for this man to do. He said, "Go to your house, and to your friends, and tell how great things the Lord has done for you and how he had mercy on you."

As much as he would have liked going with Jesus and serving him that way, he obeyed Jesus. He went back home and not only to his own town, but to the other towns and country roundabout, and showed them how Jesus had delivered him from the power of Satan and made him a new man. He must have been a glad messenger with a glad message.

Sturgis, Miss., March 25, 1941  
Dear Mrs. Steele:

We, the Junior Sunday School Class of the Sturgis Baptist Church, enjoy reading the Children's page of the Baptist Record very much. We have made a sacrificial offering and want this offering of fifty cents to go to the B. B. I. Student.

We pray God's blessings upon His work everywhere and hope we may be able to make more and larger offerings in the future.

Your new friends,  
Mary Fay Hamill, Secretary

It's a joy to receive this inspiring letter and helpful gift from you, juniors. You are investing your money to an excellent purpose, for our Miss Lynn is not only studying to do special mission work, she is doing that work now. Blessings on you.—F. L. S.

Florence, Miss., March 25, 1941  
Mrs. Francis Steele,  
Magee, Miss.

Dear Mrs. Steele:  
Enclosed find one dollar. Please send fifty cents to Orphanage and fifty cents to B. B. I. girl. This is our donation for March.

Sincerely,  
Intermediate Girls, Steen's  
Creek S. S.

Thank you girls; these free will offerings of yours are helping to take care of our causes in a worthy way. We greatly prize your interest and fine spirit.—F. L. S.

Mashville, Miss.,  
March 27, 1941.

Dear Mrs. Steele:  
I am a little boy five years old. My mother died when I was ten months old and my father is away at work, so you see I get lonesome. I have only two sisters here at home with me and we live in the house with some dear friends, I have the sisters away from home. I would like to hear from lots of boys and girls.

I love to go Sunday School and B. T. U. Our pastor is the Rev. Pearson from Macon. I love him lots. I hope this misses the waste basket.

Love,  
Louis Morgan Wilson

Louis, next year when you are going to school, you will have lots of playmates. We welcome you to the Children's Circle, and hope that you will enjoy being a member.—F. L. S.

Perkinston, Miss.,  
March 26, 1941.

Dear Mrs. Steele:  
I have been reading the Children's Circle very much. I am six years old and in the second grade. I have a little brother. His name is Robert Allen Batson. My pastor is Bro. Simmons. I am sending a dime to the orphans.

Love,  
Carol Sue Batson,

Carol, we are glad to have this message from you. May be you could help Robert to write a letter some time too. We are very grateful for this gift to the orphans.—F. L. S.

Florence, Miss., March 27, 1941  
Dear Mrs. Steele:

It has been sometime since I have written to the Children's Page. I enjoy reading it very much. I am a little girl twelve years of age. I am in the seventh grade at the Florence school. I have four teachers. I go to Sunday School and B. Y. P. U. every Sunday. My teachers are Mrs. Edgar Mulligan and Mrs. Charles Russell. They both are fine teachers. Our pastor is Bro. A. W. Talbert of Jackson. He is a fine Christian man. I have three aunts in Grand Rapids, Michigan. They take the Baptist Record. I hope they will see my letter. I am sending ten cents for any cause you see fit.

Love,  
Rose Russell.

Rose, I hope those far away aunts have the pleasure of running across your letter. They would feel as if they had a letter from home. By the way, did you forget to enclose your offering? It wasn't in the envelope.—F. L. S.

Holly Springs, Miss.,  
March 23, 1941.

Dear Mrs. Steele:

Although this is our first time to write to the Children's Circle. We hope it won't be the last. We are the ten year juniors. We have twelve in our class. Miss Clara Anderson is our teacher. She is a very good teacher. We attend Sunday School regularly. Our pastor is Rev. Edward L. Byrd. We all like him very much. I have just given my heart to Christ.

Evelyn Shadrach, Secretary  
We are glad to have this letter from this junior class. The biggest piece of news, the most important thing in the world, is told in that last sentence. I hope all the members of the class will do the same thing that you have done.—F. L. S.

Brookhaven, Miss., March 27, 1941  
Dear Mrs. Steele:

This is my second time to write to the circle. I try to go to church every Sunday I can. Brother P. B. Green is our pastor. I have not missed a day in school yet. My teacher is Mrs. S. Smith and we all love her.

I hope my letter will miss the waste basket if you go to throw it in.

Love,  
Lessie Pearl Allgood.  
I didn't even have to "throw it in", Lessie Pearl. You could risk writing again, for I believe your letter would be perfectly safe.—F. L. S.

Batesville, Miss., March 29, 1941  
Dear Mrs. Steele:

This is my first time to write you. I have just finished reading the Children's Circle and I enjoyed it very much. I am sending in a question. What book in the Old Testament tells about the valley being full of dry bones, which God caused to come together, put flesh and skin on them, breathed on them, and they became living people?

I am enclosing ten cents for the orphans.

Your little friend  
Thelma Levene Dees

Thelma, I'm sure you'll receive answers to your question. We'll see. We want to say thank you for helping the orphans.—F. L. S.

Wilkinson, Mississippi  
April 1, 1941

Dear Mrs. Steele:  
This is the first time you have heard from me. I am a member of

Pioneer B. Y. P. U. Twelve of our group were baptized last July. We enjoy our Sunday School and B. Y. P. U. work. Our leader is Mrs. Leo Geter. We have an honor roll and have to read our Bible daily to get our names on the honor roll. I am sending names of our group who want to join Bible Readers League.

Aulene Leake, Lela Longmire, Betty Priest, Tommie Leake, David Carter, John Archer Geter, W. V. Carter, Tom George Flowers.

Our union is sending a small offering 35¢ for the orphans.

Your new friend,  
Tommie Leake  
Vice President of  
Junior Union.

It is fine to hear from another B. Y. P. U. You are surely doing well with your daily Bible reading. It is a decided pleasure to add these names to our D. B. R. L. To each one of you we are grateful for sending a gift for our orphans. May you be blessed for many years to come with your parents.—F. L. S.

Columbia, Miss., April 3, 1941  
Dear Mrs. Steele:

We have just had our study course and had twenty three to come. We had a good time every night. Miss Marie Flowers told us mission stories and Miss Frances Grimes helped us with our hand work.

We are enclosing one dollar for our orphanage and B. B. I. girl.

Sincerely,  
Joyce Butler, V. P. Story Hour,  
Columbia Baptist Church.

This is surely an excellent report of your study course, Joyce. It really must have been fine. You must have an unusually good Story Hour Group. Your continued thoughtfulness and desire to help others is one proof of it. We surely thank you for the gift which you send.—F. L. S.

When you are buying Easter outfits for your own children keep in mind the fact that there are many boys and girls of the Baptist Orphanage, all ages and sizes who would be delighted to be remembered by you. It may be a new dress for some girl, a pair of shoes for some boy, underwear, pajamas or some other articles of clothing.

## LAZY INSIDE? ANSWER IF GIVEN THIS URGE

You ought to know this easy way to relieve constipation's headaches, biliousness, sour stomach, bad breath, loss of appetite or energy.

Spicy and aromatic BLACK-DRAUGHT, if taken by simple directions at bedtime, usually allows ample time for sleep; acts gently but thoroughly next morning.

The happy relief this purely vegetable medicine usually brings is mainly due to its chief ingredient. That is an "intestinal tonic-laxative" which helps impart tone to lazy bowel muscles.

Next time, take time-tested and economical BLACK - DRAUGHT. 25 to 40 doses cost only 25c.

**Kennington's**

"Mississippi's Best Store"  
—JACKSON—

Always For  
**QUALITY**  
and NEW STYLES

## MISSISSIPPI HATCHERIES

JACKSON, MISSISSIPPI  
80,000 U. S. APPROVED—PULLORUM TESTED CHICKS  
PER WEEK

\$3.45 per 100 and up

"OUR SPECIALTY IS TO SATISFY YOU"

Write for complete price list.

# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

## B. T. U. At Blue Mountain College

At 6:15 each Sunday evening a giant iron bell tolls a reminder to the students on Blue Mountain campus, suggesting that Training Union time has arrived. Between 150 and 175 of the girls answer the invitation and make their way to the six unions, organized and maintained for their development. Attendance is voluntary and a large percentage of the students have an active part in the Training Union work.

Miss Helen Nobles of Virginia, director of the college Training Union, and the presidents of the B. Y. P. U.'s: Miss Ruby Hogan, North Carolina; Miss Sarah Wallis, Memphis; Miss Ellen Edens, South Carolina; Miss Louise Cartledge, Winona; Miss Dorothy Gilbert, Meridian; and Miss Mary Elizabeth Long, Vicksburg, meet every Monday afternoon for discussion of problems, reports, and for planning together various phases of the work. "I don't see how we can present next Sunday's program in an interesting way," one president exclaimed as she faced the statistical program on the fifty years' progress of the Sunday School Board. "Our union is going to have a golden anniversary dinner," another president volunteered, "with the Bible drill worked up as the various courses on the menu, and the parts given as after-dinner speeches." Thus they share their problems and ideas.

At the beginning of this semester, Miss Annie Hendricks, associate director in charge of Bible readings, meeting with the Bible Readers' leaders of the unions, suggested that the emphasis should be put on Bible study rather than Bible reading. Interesting, thought-provoking drills are planned weekly, as the drill leaders council together. Bible reminders are in the form of "precues" of the week's readings, such as: a magnifying glass, saying, "Look for—in the reading this week." Recently a little "book" was given each member, entitled "Who's Who" in the readings this week.

Emphasis is also put upon extension work, not to the extent of taking large groups away from their own unions, but in order to share the training with others. Calls come from neighboring pastors for programs to be given in their churches, to "cheer up the B. Y. P. U." Some of the girls work in the other departments of the local Training Union; during the past two months seven students have taught study courses in four nearby churches.

In the spring and fall the B. Y. P. U. assembly programs are in the form of vesper services on the steps of the administration building. During the winter, the girls gather in the assembly room of the religious activities building. By the light of an open fire they enjoy in a brief,

inspirational service. Then, as the church bell sends out its call to worship, a stream of girls may be seen filing across the campus to the house of God, humming and whistling the strains of their theme song, "God, who touchest earth with beauty, make me lovely, too; by Thy Spirit recreate me, keep me strong and true."

—BR—

Would you like to feed the Orphanage family for one day? If so, the amount will approximate \$75.00 for the three meals, feeding 200 people, this is a conservative amount, allowing 12½¢ per person for each meal. If you would like to provide one meal, the amount would be \$25.

## Sunday School Lesson

PREPARED BY  
BRACEY CAMPBELL

### EMMAUS

Luke 24:13-36.

Introduction. This lesson concerns events on the day of the resurrection. Luke tells (23:55, 56) how certain women who had followed our Lord from Galilee prepared spices with which to anoint His dead body when the Sabbath should have passed. In the first 12 verses of chapter 24, there is an account of the visit of these women to the tomb which they found empty, of their report of this fact to the disciples, of the incredulity of the disciples, and of the running of Peter to the tomb, which he found vacant, even as the women had reported. This brings us to the wonderful story, "Emmaus".

### I. Fellow-Travelers Talk as They Walk. V. 13, 14.

There were two of these men, walking along the road to Emmaus, a town whose location no one knows, except that it may have been about 7½ miles from Jerusalem. They talked, these two men, and their talk along the road which they two walked alone revealed the characters of the men. Their talk was all of Jesus, for they were servants and lovers and brethren of His.

What do you talk about when you are alone with your friends? As you sit or ride or walk with your friends, or eat with them, you talk with them, and your talk declares your real self. Did you ever see an eaves-dropped listening to somebody talk? Did you ever eavesdrop yourself, and when you had heard yourself talk a while, go off and say to yourself, "Why on earth did I say that? I wish I had said that."

These two talked about Jesus. And their talk was the talk of sorrowing friends.

### II. Where Two Were Company and Three Made a Crowd, Vs. 15-24.

"While they communed and ques-

tioned together. . . . Jesus himself drew near, and went with them". Of course He did. He said He would do that. He said that anywhere two or more of His should be together thinking of Him, that He would be with them. Did you stop and think about that? Tell you what: You get with some friend and talk this lesson over before you go to teach it, and while you are talking it over, He will be with you. You want to know how you can be sure of that? Well, do it like I tell you, and see whether you get a clearer conception of the meaning of the lesson, and whether Jesus Himself does not assure you of His presence. In His own quiet way, He will interpret to you the things concerning Himself.

"Their eyes were holden that they should not know Him". I wonder why. But I am persuaded that many a time the same thing occurs in our own cases. He is with us, and we do not realize it; to speak in other words, we are ignorant of His presence, it may be that sometimes we just ignore Him. We go stumbling along the way He walks, and never let Him hold the hand by which He would sustain us. We sit for hours in His presence, and never listen to a word He would love to say to us.

"What are you two talking about?" Don't you know about the things which have recently occurred in Jerusalem? "What things?" Thus ran question and counter-question, until the disciples clarified their difficulty to themselves. They had hoped that Jesus would restore the kingdom of David and Solomon, and now He was dead. The trouble with them had been a misinterpretation of Scripture. They had read the Scriptures, and had decided that the Scriptures meant one thing, and then the Lord Himself had come and smashed those interpretations all to bits, and left His friends bewildered.

So very much of the same mistake those disciples made is being made now. So many brethren and sisters are predicting the future in the false light of the hectic present, by which they fancy they read the signs of these present times. Books have been written, magazine articles almost without number, sermons almost without end have been produced by men whose predictions the events of almost every week have smashed into fragments.

What says the brother who sometime ago told you with such confidence the Italian Dictator was the anti-Christ, or the man in whom the world power opposed to the Lord was about to head up? That brother is very silent these days, unless he is just as industriously pointing out that Herr Hitler, or some other man is the devil's chief agent in this day of falling away.

### III. Rebuke, Invitation, Recognition. Vs. 25-31.

"O foolish men". They were doubters, He said, in that they were slow to believe all of the Old Testament in the words concerning the Christ. Some men think it is a mark of brilliance to doubt. Our Lord did not seem to think so. His rebuke of these men was that they had not believed the Bible. So He opened to them the Scriptures, explaining all the Scriptures we written with reference to Himself. Doubt builds nothing of

worth, neither great structures nor a great life. More has been accomplished for this world by one man who believed that by a thousand who disbelieved and doubted.

"He made as though He would go further".

Do you think He really meant to? Would He have gone on had the two not requested Him to abide with them? To what extent will He force His company upon us? Do we make Him welcome into our houses?

Note how He assumed the headship of the group. He went in to be guests, but He ended up by being host. He took the lead, he took the bread and broke it, He gave thanks to the Father. He is not merely a guest in the home where He takes the rank He wants. He is the head of the household. Let Him be the head of your home, and you will be blessed.

"Their eyes were opened and they knew Him". How blessed a thing it is to have the eyes of the understanding opened that we may see the truth and recognize it for what it is. What can be finer than to come to recognize in one whom we had regarded as a stranger the Lord and Savior of our lives! How often do we fail to recognize Him when He is near!

### IV. The Burning Hearts, the Bounding Steps, the Rejoicing Company. Vs. 32-35.

"Was not our heart burning within us?"

That is the wonder of the Lord of Life. He sets souls a-fire for God. He burns out the old and worthless, he lights the life with the glory of His own light. A heart white-hot with holy fervor is the reward of companionship with Him.

"They rose up that very hour, and returned".

They had walked a good distance that afternoon, and might have been tired enough to call it a day's walk and work, but they must go back to Jerusalem and tell their friends. They were not tired after they had recognized Him. They were all aglow with a light which lifted them above their weariness.

"Found the eleven gathered together". And they were all rejoicing in the same blessed fact, the fact of the resurrection of Jesus. They were all rejoicing in the fact that He was alive. And this is the most joyous fact in all the world.

## WOMEN, GIRLS 2-way Relief!

Modern facts and a 50-year record of popularity invite your confidence in CARDUI. By its use, thousands of weak, undernourished women have been helped in two important ways:

Taken as a tonic by directions, it increases the flow of gastric juice, so usually stimulates appetite and improves digestion. That's probably the reason for the new strength and energy, and the absence of periodic functional distress in the experience of many users.

Another way such functional distress is relieved for many is by taking CARDUI as directed, starting three days before "their time." Why not try CARDUI?

## W. M. U. CONVENTION—

(Continued from page 10)

Then followed the pageant which represented the many departments of work being done by the W. M. U. This was presented by the women of McComb. It began with the Sunbeam work, and children dressed to represent a multitude of nationalities came before us with their short program. Then the G. A.'s and the Y. W. A.'s dressed for the occasion and bearing the flags of many nations demonstrated their work. It was intended to enable us to visualize the purpose of these organizations and was well done.

## Thursday Morning

The women proved that they have good staying qualities, for the concluding session drew a good attendance, though it is likely that some found it necessary to make their way homeward. The registration committee reports that 1082 people have registered, and probably more than 100 were in attendance who did not register. They also say that while many were assigned homes that there still remained 75 places for people who did not apply for homes. In spite of strenuous sessions already held, there was a briskness and joyfulness in the assembly this morning which presaged an interesting session. The committee on nominations made its report, which appears elsewhere.


Mrs. Riley announced the hymn "Lead On O King Eternal," and it was taken up all over the house. In 1928 the W. M. U. Convention met in this place. Then Dr. J. H. Ware spoke to the Convention. Now his wife conducts the devotional. She read from the book of Jonah the account of the repentance of the people of Nineveh. Mrs. Ware told of the revival in North China, following preaching and earnest prayer. It was attended by confession of sin. Multitudes were saved. Its effects are abiding today. From it arose the frontier missionary movement. It spread to Shanghai and the interior provinces. The judgment of God against the Amelekites was fulfilled centuries afterward. But Saul spared Agag. The Lord requires the destruction of all that hinders his work. The Lord cleansed the temple at the beginning of his ministry. Our bodies are his temple and must be made and kept clean. This is no time for women to spend their time playing cards and indulging in harmful dissipation. Our business is to take orders from our King. Jesus must be Lord of all.

## Thursday Morning

We are now to hear from some of the institutions and branches of work. These are eight in number. Mrs. W. G. Mize reported on the work at the Orphanage. Thanks were given for all sorts of help. The building program goes on. The administration building is finished. Another boys' dormitory nears completion. Thanksgiving and Christmas days brought great help. We look forward to Mother's Day, hoping for generous gifts. An expanding building program will be necessary for years to come.

Mrs. Karenza Gilfoy was absent and others were asked to say a word about the Mississippi Baptist Hos-

**BAPTIST BROTHERHOOD OF THE SOUTH**  
Organized by the Authority of the Southern Baptist Convention, May, 1907



JOHN W. McCALL, CHAIRMAN  
E. C. SMITH, SECRETARY  
E. H. HEACOCK, TREASURER


J. T. KENDERSON, DIST. SEC. SOUTHERN  
LAWSON H. COOKE, DIST. SEC. SOUTHERN  
EUGEN F. LATIMER, ASST. SEC.

Commerce Title Building  
**MEMPHIS, TENNESSEE**  
April 1, 1941

DEAR BROTHER PASTOR:

The Committee on Order of Business for the Southern Baptist Convention has assigned Saturday night, May 17, to the Brotherhood. If you attended the Baltimore Convention and witnessed the Brotherhood Demonstration, you know that it was one of the high points of the entire Convention, and created quite a sensation. We are planning an even more spectacular demonstration for Birmingham.

Usually, many of our pastors leave for their homes before Saturday night, in order to take care of their Sunday services. The men of our Brotherhoods, throughout the Southern Baptist Convention, are requesting their pastors not to leave this year, but to remain through Saturday night. If you will request the men of your church to look after the services on Sunday, May 18, they will be happy to do so, and you will be making a fine contribution to their spiritual development. You will also be in a position to report to them concerning the Brotherhood demonstration, and thereby encourage them in a more active enlistment in the work of the church. You could not make a finer gesture, as their pastor, than through this evidence of your interest in them, and in the Brotherhood Movement generally, which now includes an estimate of 4000 churches, and an enrollment of between 100,000 and 125,000 men.

Cordially  
  
Lawson H. Cooke  
General Secretary

LHC/vg

**Brotherhood Hour—8 o'clock—May 17—Southern Baptist Convention**

pital. Mrs. J. L. Johnson spoke of help to the young women.

Mrs. A. W. Cook brought the Memorial report in behalf of all members who have passed away in the past year. Only the names of officers in the state or districts are mentioned in the record.

Mrs. A. J. Aven reported on "Our scholarships." For 23 years the W. M. U. has helped to educate young men and young women. In this time 53 young women and 8 young men have been helped. Two were helped at Blue Mountain this year; one at Miss. College. Miss Cleo White of McComb who had the Miss. Woman's College scholarship, spoke her appreciation. She told of one girl who had the scholarship the year before, and of how she had been brought to Christ while in college. Mrs. Aven introduced Mr. Carmen Sharp who got the benefit of the Mrs. A. J. Aven Scholarship in Miss. College. He spoke of his genuine appreciation for the help received.

Miss Traylor read greetings from the Mississippi girls in the Louisville Training School and from Miss Margaret Buchanan.

Mrs. D. M. Nelson reported that the Margaret Fund had given \$16,000 for the education of children of foreign missions, and \$6000 for the education of children of home missionaries. Two of these children are being educated in Mississippi. Mrs. A. L. Goodrich reported on "Personal Service." She urged the use of denominational literature for information.

Mrs. W. A. Bell of Jackson reported on Mission Study. She reported 2,556 mission study classes. One way to help is getting pastors

to preach on missions. This study ought to increase the circulation of the missionary magazines.

Mrs. J. H. Street said 138 churches observed stewardship night in the past year. There has been a ten per cent increase in gifts in the past year. Objectives for next year (1) get tithers, (2) debt paying, (3) stewardship program, (4) study the book on Stewardship.

Mrs. J. L. Johnson spoke of the Louisville Training School, which is owned and operated by the W. M. U. The new building cost \$300,000 and all will be paid for when finished. The old building will be sold for what is considered a good price. Mississippi gives 3 scholarships here, but this year some girls are helped and three others pay their own way. It was earnestly urged that all who recommend girls will be sure to tell the truth. A list of the Mississippi young women who have gone to the Training School was called.

Mrs. D. C. Simmons of Jackson reported briefly for Mrs. Gilfoy on the Baptist Hospital in Jackson. The Hospital stays full and the Green Annex for Negroes is doing a great service.

Mrs. Williams reported for the Courtesy Committee: Mention was made of Pastor Wyatt Hunter and the three other Baptist churches of McComb. Mention also of those on

the program who brought such information and inspiration; also for committees and the Baptist Record; the musicians, the decorators. We are grateful for the presence of Christ.

The Nominating Committee's report is given elsewhere.

The place of next meeting is Meridian.

Miss Traylor paid a beautiful tribute to Mrs. G. W. Riley who refused to accept longer the office of Vice-President. Her daughter, Mrs. John King of Clinton succeeds her in this office. Mrs. Riley was presented with beautiful flowers as a token of love and appreciation.

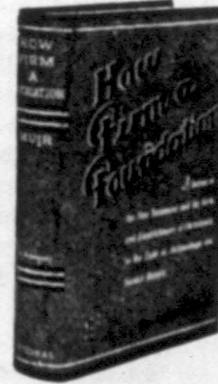
The Miss. College girls quartet sang, "Lord, help me live from day to day."

The last on the program was Miss Blanche Sydnor White of Virginia, who spoke on "The Way Out." She mentioned those from Mississippi whom she had known as missionaries. She said our motto now should be "Preparedness." Our people should be the spiritual reservoir for a needy world. We must be missionary headquarters for the world. Can we do this when we are half Christian and half pagan? In New Mexico, so called Christians have images of various objects of worship. We are hampered as long as we have unpaid debts of \$3,000,000 on Southern Baptist Boards. We must pay off local and state, and southside debts. We can't do it by averages. It must be by individual sacrifice. It will be by tithes and offerings. Why call ye me Lord and do not. It is the way of faith. Faith is the victory. "Believest thou that I am able." The way out is the way of love, a love that not only weeps, but works.

—BR—

The pessimist was suffering from rheumatism. "Every bone in my body aches," he complained.

"You ought to be glad you are not a herring," said the optimist.



For . . . . .  
new courage  
and deepened  
faith READ  
James C. Muir's

## HOW FIRM A FOUNDATION

A sequel to "His Truth Endureth"

In his well-known work, "His Truth Endureth," Mr. Muir swept aside the mist of unreality which enshrouds the Old Testament. In this new critical study of the New Testament he gives us a new insight into the greatest drama of all time through the highlights of secular history and archaeological discovery. You will thrill to a better appreciation of the great heritage left us by the Man of Galilee.

Christ, born into an era of dictators and power politics, conquered Rome. Find, in these fascinating pages HOW FIRM A FOUNDATION he left us for the defeat of imperialism again on the march.

Packed with facts, but still as entertaining as a novel, here is "the source book of 100 sermons on Spiritual Re-armament" . . . a book to bring strength and comfort in these trying times.

More than 300 pages, illustrated, price \$2.50. As a gift set with "His Truth Endureth," both volumes \$4.75. At your book store.

For Really Fast  
Headache Relief  
**Snap Back**  
with **STANBACK**  
FOLLOW PACKAGE DIRECTIONS. SEE  
YOUR DOCTOR IF HEADACHES PERSIST.

(Co  
the priv  
Baptist a  
meeting  
needs of  
camps. W  
chaplains  
ent preac  
vices wit  
contacts  
ties adj

The Ar  
terested i  
the men.  
by Gen.  
of Staff,  
nounces:  
to invite  
nearby co  
ligious a  
Army sta  
establish  
tact betw  
religious  
ens the d  
tion betw  
and the  
has made  
support o  
twelve hu  
lion dolla  
for chapl  
unit is fu  
for the r  
poses.

Our Go  
religious  
Catholic  
There are  
diers; the  
Jewish ch  
chaplain  
chaplains.  
and Negro  
per cent o  
the presen  
If the Ar  
in the ne  
according  
the War  
more than  
chaplains.

It is e  
next five  
men of th  
into servic  
At least t  
concentrat  
national p  
a problem  
Baptists  
but any p  
ual need o  
result fro  
wise Bapt  
try tragic  
the chapl  
men, reg  
affiliation  
the Gover  
Baptists  
ment full  
protecting  
men from

A major  
in Americ  
are affect  
left their  
and other  
tionships  
ing camps  
married n  
just settle  
thought w

brought such inspiration; also for the Baptist Record; the decorators. We the presence of

Committee's re-where.

ext meeting is Me-

paid a beautiful W. Riley who re-anger the office of er daughter, Mrs. nton succeeds her s. Riley was pre-cious flowers as a appreciation.

ge girls quartet me live from day

program was Miss White of Virginia, ne Way Out." She from Mississippi known as mission-motto now should s." Our people spiritual reservoir

We must be mis-ers for the world. when we are half f pagan? In New Christians have s objects of wor-apered as long as epts of \$3,000,000

tist Boards. We al and state, and We can't do it by e by individual e by tithes and ll ye me Lord and ay of faith. Faith believev thou that y out is the way at not only weeps,

R— as suffering from ery bone in my mplainied. e be glad you are id the optimist.

For . . . . . new courage and deepened faith READ James C. Muir's

HOW FIRM DATION Truth Endureth"

work, "His Truth En-cept aside the mist of ounds the Old Testa-cal study of the New s a new insight into all time through the istory and archaeolog-ill thrill to a better at heritage left us by

era of dictators and ered Rome. Find, in es HOW FIRM A ft us for the defeat on the march. but still as entertain-"the source book of al Rearmament" . . . ght and comfort in

Illustrated, price \$2.50. is Truth Endureth," t your book store.

## SOUTHERN BAPTISTS—

(Continued from page 3)

the privilege of cooperating with Baptist and Protestant chaplains in meeting the spiritual and welfare needs of Baptist men within the camps. We may cooperate with the chaplains in arranging for prominent preachers to hold special services within the camps, and making contacts with churches in communities adjacent to camps.

### Attitude of the Chief of Staff

The Army has never been more interested in the spiritual welfare of the men. A communication signed by Gen. George C. Marshall, Chief of Staff, dated, Jan. 8, 1941, announces: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives." This opens the door for effective cooperation between the nearby churches and the chaplains. The Congress has made appropriations for the support of one chaplain for every twelve hundred men. Thirteen million dollars has been appropriated for chapels and equipment. Each unit is furnished a recreational hall for the religious and welfare purposes.

### Government Recognition of Religious Groups

Our Government recognizes three religious groups — Jewish, Roman Catholic and Protestant (Baptists). There are only a few Jewish soldiers; therefore, a need for few Jewish chaplains. Catholics have one chaplain for every three protestant chaplains. Baptists (North, South and Negro) are entitled to fifteen per cent of Protestant chaplains. At the present we are entitled to 273. If the Army is doubled in size within the next year as is most likely, according to an announcement by the War Department, we will need more than three hundred additional chaplains.

It is estimated that within the next five years, 10,500,000 young men of this country will be called into service of one kind or another. At least two-thirds of these will be concentrated in the South. This is a national problem. It is definitely not a problem for one denomination. Baptists have their responsibility, but any plan devised for the spiritual need of these young men should result from united action. Otherwise Baptists will find their ministry tragically weakened. After all, the chaplains must work with all men, regardless of denominational affiliation, and in this particular the Government has the final word. Baptists should offer the Government full and united cooperation in protecting this great host of young men from the evils of the day.

### The Trainee

A major emergency has developed in American life. Millions of people are affected. The young men have left their homes, families, churches and other normal community relationships to spend a year in training camps. They are chiefly unmarried men, many of whom had just settled into jobs which they thought would enable them to es-

tablish homes for themselves. They are called for one year, but in case of war they are in for the duration of the conflict. These men have none of the emotional life which comes when an Army marches to war. They are pretty well conditioned for home sickness, discouragement, boredom and possible social recklessness.

### Camp Communities

In the communities near the camps, serious problems are being created. Business, both good and bad, is springing up. The churches and welfare agencies are anxious to help. In many homes there are mingled feelings of apprehension and a genuine desire to be friendly and helpful to the men. In several communities I have talked with pastors and find them anxious to be of service. Recreational centers are being opened, special Sunday school classes are organized, officers and men are being recognized in the church services, invitations to dinner are being extended. Community leaders are facing the fact that the forces of evil which follow armies are settling down in their midst and constituting a menace not only to the health and welfare of the service men but to their own young people as well. Mothers know the attraction which men in uniform have for young women. Looking at the mission problem created in these communities, we must realize that normal activities of community life are thrown out of joint. Social agencies will be overtaxed; they cannot meet the need. Church programs will have to be adapted to the men in uniform. In many cases, church houses will have to be built. In others the personnel of the church leadership will have to be strengthened and supplemented.

### Industrial Areas

Men engaged in defense industries are as truly part of the whole problem as are men in uniform. Thousands of men are gathered from other areas to construct camps and other defense equipment. The communities are unable to provide for these workers. In one community visited I found several thousand workers in a town of a few hundred citizens. The Baptist church seats seventy-five. The churches are deeply concerned about these problems. What shall their aim be? Is it their problem or is it the denomination's problem to help furnish these men a place of worship? The cause is one which calls for united action on the part of the denomination, for every type of service rendered by the denomination will be needed in a program of worship, instruction, social recreation, counseling and encouraging the men to live as normal a life as possible under the circumstances. Every source of leadership, of facilities, of funds, will be required to meet the needs. Other Denominations and the De-

### fense Program

The Methodists are undertaking to raise \$250,000 for the rapidly expanding military centers. According to Bishop Moore, March 2, was designated by his church as a "Day of Compassion" at which time they took the offering.

The Presbyterians are raising \$100,000 for work in and near the

camps. The Episcopalians will raise \$50,000. The Lutheran church is raising \$250,000 to combat vice and liquor conditions in the vicinity of Army camps and also they will finance the publication of literature for soldiers. The Big Five—Y. M. C. A., Y. W. C. A., K. C., Y. H. M. C., and Salvation Army—are raising \$12,000,000. The Jewish Welfare Board is raising an amount sufficient to take care of their needs.

The Catholics have made a Vicariate of their chaplains, with Bishop Francis O'Hara in charge. They will meet the needs of their men and will be ready to take advantage of opportunity in camp communities.

The Northern Baptists report is as follows: "If Northern Baptists wish to care for their men in training camps, they will have to provide the funds . . . It is impossible for the society to withdraw from its present budget sufficient funds for this enterprise."

### The Negro Baptists of America and the Defense Problem

It is reported by the War Department that there will be called into service this year 56,000 young Negro men. They will be stationed in camps in the South. This is six times as many men as there are students enrolled in the schools where our Board has teacher-missionaries for Negroes. It is the largest number of Negroes ever called into service or concentrated in camps in the history of our nation. It is reported by the Chief of Chaplains that Negro Baptists have only four Reserve Chaplains, with one available for service.

### State Secretaries Agree to Cooperate

The state secretaries in their annual meeting, Miami, Florida, Feb. 11, pledged their cooperation with the Home Mission Board in whatever program may be promoted in connection with the chaplains for the men in service. They agreed to cooperate with the Board and the church or churches in the communities adjacent to the camps in meeting such problems as may exist. The consensus was that the Home Mission Board should lead in meeting this national emergency at whatever cost.

### Chaplaincy Applications

All those who desire to make application for a commission as chaplain in either branch of the service should apply through Dr. Paul D. Moody, General Commission on Army and Navy Chaplains, 538 Woodward Building, Washington, D. C. After all requirements have been met, application approved, a commission as a Reserve Chaplain in the Reserve Corps of either the Army or Navy is given the applicant. Chaplains are called up from the Reserve Corps for active duty for one year at a time. We are co-operating with our chaplains in meeting the needs of our men in service.

Teacher: "In which of his battles was Alexander the great killed?"

Pupil: "I think it was his last."

Flubb: "What caused the big collision today?"

Dubb: "Two motorists after the same jaywalker."—Pathfinder.



REV. ROBERT L. ORR

Above is a likeness of Rev. Robt. L. Orr new pastor of the W. Laurel Baptist Church. Rev. Orr is a native of Tennessee. He graduated from Union University and from Southwestern Seminary in Fort Worth, earning his Master of Theology degree from there. He held pastorates in Tennessee and while a student in the Seminary was pastor of the Stratford, Okla., Baptist Church, leading this church in a building program and a great soul-winning effort. The new West Laurel pastor comes to Mississippi highly recommended by religious and educational leaders in Tennessee, Oklahoma and Texas. Already he has shown great consecration and leadership qualities in the work he has begun in West Laurel.

Mrs. Orr is also a graduate of Union University and received her Master of Religious Education at Southwestern. She is a great help to her husband in leading the large program they are projecting in their new field.

One of the most challenging tasks found by the new pastor is the construction of a new building, which has been planned by the church for some time. Final plans are being made now by the church to construct either a new annex and remodel the present auditorium or to build a new auditorium and convert the old building into an educational building. The Sunday school enrollment is over 1,000 and for the church to minister to those for whom it is responsible new quarters must be provided.

Captain: "Have you cleaned the deck and polished the brasses?"  
Sailor: "Yes, sir, and I've swept the horizon with my telescope."

SUBSCRIBE FOR THE BAPTIST RECORD

DISCOMFORTS

of

COLDS

MENTHOLATUM

Quickly Relieves

STUFFINESS

SNIFFLING

SNEEZING

25

CENTS

IN COIN

ROLLS DEVELOPED

Any size kodak films developed

8 guaranteed never fade

25c

dated Velox prints only...

Handy mailing envelope fur-

nished. Valuable premiums

given. Mail your films to

JACK RABBIT CO., Spartanburg, S. C.

SUNDAY SCHOOL AND B. T. U.  
ATTENDANCE

Jackson First Church	1167	237
Jackson Calvary Church	1089	179
Newton Church	242	
Crystal Springs	292	158
West Laurel	719	235
Brookhaven First	535	139
Heuck's Retreat-Lincoln	89	
Cross Roads-Webster	75	
Double Springs-Webster	55	
Clarksdale	478	139
Vicksburg First	514	176
Pascagoula	320	82
Bethlehem-Jones	106	115

SONG: YOU CAN DEFEND  
AMERICA

John M. Morrison—Richard Hadden  
China built a big thick wall  
France the Maginot.  
We must build a NEW DEFENSE,  
That none can overthrow.  
America, the call rings out  
From California,  
Right across to Maine—  
You and every mother's son  
Can Pioneer again.

## CHORUS

You can defend America,  
You've got something to do—  
Clean up the Nation  
From bottom to top.  
Start with yourself,  
In the home and the shop—  
You can defend America;  
Nobody will if you don't  
So get going and give,  
And we'll all learn to live  
To defend America.

Ships and guns and  
Planes we need  
Our Country to defend  
But we must arm—  
THE HEARTS OF MEN,  
To win out in the end;

Banish fear and  
Greed and hate,  
Every man and every family  
Under God we then  
Can build, our NATIONS UNITY.  
—Sung by Jackson School boys  
at a U. D. C. meeting.

## COPIAH-LINCOLN

We are about to bring to a close  
a most successful year in student  
work at Copiah-Lincoln Junior Col-  
lege here at Wesson. We are now  
looking forward to next year. The  
following officers have been elected  
and have taken over the work: BSU  
President, Carl Coker; 1st Vice-  
President, La Vert Warkler; 2nd  
Vice-President, Annette Smith; 3rd  
Vice-President, Gwendolyn Raulins  
and Millard Smith; Secretary, Eu-  
dora Smith; Reporters, Haskell Buf-  
kin and Edward Earl Smith; Person-  
nel Director, Francis Izard; BTU  
Director, Andy Moak; Pianist, Mar-  
tha Thompson; Chorister, Jayne  
Kelley; YWA President, Billye Sue  
Walker; President Girls' Sunday  
School Class, Doris Steen; President  
Boys' Sunday School Class, Carl  
Coker; President, Lowry BYPU,  
Mattie Mae Rankin; President Fair-  
child BYPU, Carl Izard; President  
Long BYPU, Charlie Sandifer;  
President Smith BYPU, to be elect-  
ed.

Yours sincerely,  
Mark Lowry.

TALLAHATCHIE ASSOCIATION  
NOW CLUB

Charleston Baptist Church, Tues-  
day, April 8, 1941.  
10:00 A.M. Meeting called to or-  
der by Association Chairman, J. R.  
G. Hewlett.  
Purpose of the meeting—W. E.  
Kennedy—5 minutes.  
Prayer—Rev. F. O. Martin, Tut-  
wiler, Miss.  
The women and the bands—Mrs.  
M. H. James, Sumner.  
Inspirational Address — 15 min-  
utes—Rev. R. W. Martin, Philipp,  
Miss.

Questions and Answers—Frank E.  
Skilton.

Round Table with pastors and  
church, leaders by H. T. McLaurin.

Fellowship Hour—Lunch — 12:00  
Noon.

Every Church Chairman in Talla-  
hatchie Association should be pres-  
ent, also others who may be inter-  
ested in the work of the Now Club.  
J. R. G. Hewlett, Asst. Chm.

## SWIFTWATER

The Swiftwater Baptist Sunday  
School have completed arrangements  
for the Sunday School Rally to be  
held the third Sunday in April.

A Hundred people are expected.

An Offering for the Church build-  
ing will be taken on that day.

The following have Charge of Ar-  
rangements.

S. F. Boykin, Chairman of Seat-  
ing Arrangements.

Mrs. C. C. Atkinson, Music.

Mrs. Charles Shaffer, Busses.

Mrs. A. B. Quinn, Publicity.

Oneida Quinn, Clara Quinn, Lila  
Ruth Lawson, Evelyn Atkinson will  
be the Welcoming Committee.

Every one living in Swiftwater  
Community and Plenty of Visitors  
are expected.

We are hoping for this to be a  
great Day for the Glory of God.

## TRENDS—

(Continued from page 6)

**Secularization of Public Education**  
Public schools have also them-  
selves become thoroughly seculariz-  
ed in the course of years.

In the early days of our country,  
public schools were founded out of  
religious motives and for religious  
and moral purposes. The legislative  
enactment in Connecticut for the  
establishment of public schools was  
prefaced with the statement: "It be-  
ing one chief project of ye ould de-  
luder, Satan, to keepe men from the  
knowledge of ye Scriptures."

In Pennsylvania it was specific-  
ally stated that the purpose in estab-  
lishing schools was that people  
might learn to read the Bible.

The early teacher was either the  
minister, or some one licensed by  
him who was virtually his assistant.  
He instructed the children in the  
Scriptures and Catechism, taught  
singing and prayers, saw that they  
attended church, and catechized  
them on the preacher's message.

At Flatbush, New York, a con-  
tract required the teacher "to ring  
the church bell, act as chorister,  
provide wine for the Lord's Supper  
and a basin of water for sprinkling  
infants, furnish the names of chil-  
dren to be sprinkled give funeral  
invitations, dig the graves, and toll  
the bell."

Furthermore, the text books were  
shot through with religious ma-  
terial. The Hornbook, a sort of pad-  
dle with translucent cover, had be-  
sides the alphabet, the Ten Com-  
mandments, the Lord's Prayer, and  
the Apostles' Creed. The New Eng-  
land Primer, about the size of a vest  
pocket memorandum, published by  
a Baptist printer in 1690, of which  
3,000,000 copies were sold in a cen-  
tury, had the alphabet in the form  
of Scripture verses, the Lord's Pray-  
er, the Shorter Catechism, and much  
other religious material. Even the  
famous "Blue-back" Speller, pub-  
lished in 1783, 24,000,000 copies of  
which were sold, had religious and  
moral teachings on at least 36 pages.

But, due to the separation of  
church and state and the multiplicity  
of denominations, this situation  
gradually changed. Legislatures no  
longer established schools that peo-  
ple may learn to read the Bible, or  
that they may get the upper hand  
of "ye old deluder Satan." Nor are  
teachers required to be Christians  
or assist in any way in church work.

On the contrary, the Texas Legis-  
lature some time ago, under the  
leadership of a Catholic legislator,  
passed a law forbidding trustees to  
inquire officially of an applicant re-  
garding his religious life.

Furthermore, text-books have  
gradually eliminated religious and  
moral material. A study of 1,291  
readers and spellers in the Congres-  
sional Library revealed that while  
22 per cent of the material in those  
published in Colonial days were re-  
ligious, 50 per cent moral, and only  
28 per cent secular, within recent  
years the amount has dropped to  
no per cent religious, 3 per cent  
moral, and 97 per cent secular.

Not only has the public school  
system become secular, but in some  
instances it is anti-Christian. The  
readers in a certain elementary  
school represented man as being  
half animal and half human. A  
teacher in a junior high school  
made light of the Bible. a teacher  
in a state university said there is  
no soul and thought is merely a  
chemical process.

And a parent, who objected to  
certain teachings on sex his daugh-  
ter was getting in a state college  
for girls and published a tract con-  
taining quotations from the objec-  
tionable text, was indicted by a  
Federal Grand Jury for sending ob-  
scene matter through the mails!

## Sunday Instruction Inadequate

Moreover, our churches have not  
and probably cannot meet the  
crisis with their system of Sunday  
instruction.

For one thing, they do not reach  
enough people nor far enough time.  
Fewer than a third of the people  
attend church instruction on Sun-  
day, and these for less than two-  
thirds of the time. More than 25-  
000,000 young people under 25 years  
of age in the United States are not  
enrolled in the Sabbath school of  
any church. The balance of power  
in any moral crusade is held by  
those not taught in religion and  
morals.

Even if all were enrolled and at-  
tended regularly, the time is too  
brief. Scarcely more than an hour  
is given to the actual discussion of  
the Bible and religion in the classes  
in Sunday school and training un-

ion together, though, of course, oth-  
er valuable work is done. Catholics  
get four, Jews six, and public  
schools thirty times as much time.  
Thorough and comprehensive re-  
ligious instruction can hardly be  
given under such circumstances.

Also our materials and procedures  
are not sufficient. Under the old  
system of Uniform Sunday School  
Lessons a pupil would have cover-  
ed only 35.1 per cent of the Bible  
—never having touched nine books  
—though he might have attended  
every Sunday for forty-five years  
and studied all of every printed les-  
son. The Improved Uniform Les-  
sons cover only 40.1 per cent of the  
Bible and the Graded Lessons 62.4  
per cent.

The preparation of the average  
teacher is about equivalent to that  
of the eighth grade, without a thor-  
ough study of the Bible, the pupil,  
and the best methods of teaching a  
lesson. Teaching equipment is of-  
ten meager, and little attention  
given to the supervision of instruc-  
tion. We are not doing what the  
need demands.

BEAUTIFUL BAPTISTRY  
PAINTINGS

By a talented and experienced artist.

Write for particulars.

MARY CREE COSBY

Bowie, Texas

or Baptist Book Store



## Fifty Fruitful Years

By P. E. BURROUGHS

Fifty years is not such a long period  
relatively speaking; but many things  
of tremendous importance can take place  
within that time. To capture from the  
details, the official resolutions and mo-  
tions, and the statistical data, the throbbing  
life of Southern Baptists during  
that period is to reproduce the story of  
the Sunday School Board. To follow the  
course of this Board in all its amazing  
achievements is to weave a romance  
scarcely equalled for intriguing interest  
in the whole realm of religious history.  
The author brought to his task firsthand  
knowledge of most of the things of which  
he writes, sympathetic imagination which  
has made it possible to recreate the stir-  
ring scenes of the narrative, and to cause  
the figures of history to walk before the  
reader. To these qualifications must be  
added that indefinable and yet very  
easily recognizable trait, the ability to  
give "atmosphere" to the story. The book  
is indeed fortunate in its authorship.  
The Board presents this remarkable re-  
cord of "fifty fruitful years" with a  
prayer of gratitude for divine blessing in  
the past and a prayer of hope that the  
years to come may be yet more fruitful.

\$1.00

BAPTIST  
BOOK STORE

500 East Capitol St.  
Jackson, Miss.

OLD SERIES  
VOLUME L

Who's

Rev. Oti  
been accep  
stationed

Mrs. L.  
at Coffeev  
tist Hospit  
a major op

The edit  
Sunday mo  
tunity to  
Now Club  
issippi Bapt

Missiona  
day in Tel  
same hour  
City, free  
of their ne

A collect  
be taken S  
Swiftwater  
C. Farr of  
ing here S

We have  
rector of C  
Chamber o  
which he s  
regular hot  
Southern B

Evangelis  
meeting at  
Friday nigh  
for baptism  
ers for Rec  
tificates fo  
church was  
sound and e

—F. V. Mc  
Clarke C  
will be hel  
10 a. m. On

Mrs. Earl  
Frank Skil  
roundtable,  
G. Hightow  
and all chu

tives.  
Rev. Silas  
tist Church,  
services at  
April 20 to

that these s  
evening over  
a new miss  
East End B

it may prov  
the Columbi  
The new p

ley has been  
given him.  
and his fam  
finds that t

greatly help  
and love for  
pastors Woo  
cellent cond  
paign" at an  
the Ministe  
shortly.